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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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## RELIGIOUS MISCELLANY.

*For the Register and Observer.*

MISSIONS. NO. III.

Having thus disposed of the principal objections made to the cause of Missions by Unitarians, we wish to say a few words upon the responsibilities which rest upon them to undertake and carry on this cause, in accordance with their own views. The Gospel of Christ is a blessing to the world. Its influences have been for good and not for evil, they have extended themselves through every civilized society and into every walk of life. Christianity, wherever it has prevailed, has benefited society, considered as a civil institution, and man, regarded as an individual. It has ameliorated the condition of governments, increased an hundred fold the pleasures derived from the social state; strengthened and reconciled the duties and obligations arising from those three great principles on which all human society depends—law, justice, liberty; restored human nature to the sphere action and influence she was created for. It has been constantly tending to bring the different classes of society into that juxta position, with each other, that will enable them to obtain advantages of condition and situation, proportionate to their severaldegrees of industry and skill, without reference to the adventitious circumstances of birth or rank. It has done much to harmonize man; to check the outbreak of passion, both private and public; to regulate and soften the fierceness of national hatred and revenge; to raise the honorableness and superior advantages of the arts of peace; to diffuse through the whole mass of society juster perceptions, of what are its true ends and what the instruments, or methods, by which it is to obtain them. It has greatly lessened the vindictive character of penal enactments, and, at the same time, strengthened the public respect for law. It has taken away the grossness of vice from the public manners and added a beauty and gracefulness to the general movement of society. Indeed, when we look upon civilized nations in their present state and then compare them with what they were three or four centuries ago, or even with the most refined states of antiquity, what one improvement is there which we can point to and say, the Gospel of Christ has had no influence here; this would have been the same, had Christianity never appeared in the world. And it should be remembered that all this has taken place notwithstanding the ignorance and corruption into which the Church, at times, has fallen and its almost entire extinction during the dark ages. But if Christianity has done much for society, what has it not done for individual man. How has it lightened his sorrows, how has it elevated and purified his mind. What new views has it not given him of his condition and destiny; how has it increased his sources of happiness and multiplied his ideas and sentiments. Is he not a different creature, in every respect that we can contemplate him, from what he would have been, if no such thing had ever existed as Christianity; and are not all its influences upon him so far as they are genuine, calculated to increase his own welfare and that of the community in which he lives? If all men were just, merciful, conscientious and disinterested, would the happiness of individuals, or the world at large, be diminished thereby? Would it not be indefinitely increased? Is there not a dignity, a responsibility about man now, which he never could have possessed under heathenism? Child of an infinite Father, —heir of immortal life and joy,—inhabitant of earth, and yet partaker of unearthly influences,—what powerful incentives is he not under to work out faithfully the laws of his being. Faith, love, obedience to the will of God, what wonderful changes have they not wrought in the heart of man! The Gospel of Christ, bitter as may have been the contests about the precise sense in which, its doctrines are to be understood,—many and various as are the doubts and suggestions respecting certain obscure passages in its record,—difficult as it is to vivify or explain this or that phrase scattered here and there through its pages; how do its great principles, statements and revelations appeal to the heart and conscience of man? Was there ever an individual who did not feel in his inmost heart that humility, love, justice, purity, repentance, faith, immortality, and every other general principle of the Gospel, were so in accordance with the laws of his moral nature as to force themselves upon his approval? Did ever man honestly believe that they were injurious to his own best interest, or to that of others? Did ever man dare to find fault with them on this ground? Has the character of Christ ever appeared vile to any rational being? And, now, are all these things truths, or are they fables? Do we believe them to be such, or do we not? Is Christianity an untold blessing to every individual and every human society that faithfully embraces it, both in reference to this world and to the next, or is it not? Upon the settlement of these questions in each individual mind, depends the whole obligation and duty of extending its benefits to others; and we, therefore, invite every one to a serious and careful consideration of them until he has come to a full and definite conclusion. If we do not believe that these things are so, then we have no claim to the title of Christian—and, of course, cannot be expected to use our efforts in their behalf. But, if we do believe them, and the very fact of our existence as a Christian sect is a proof that, in theory at least, we assent to them, what are our duties in relation to this great subject? Let Christ himself answer the question. 'Go ye into all the earth and preach the Gospel to every living creature.' This is an express command. Can we withstand it? Shall we say that it was only given to his immediate followers, and that, upon subsequent converts, it has no binding force? Suppose that it is so, what then? If you really feel that Christianity is a great thing to yourself and to all others who properly receive it, do you feel no desire to diffuse it, and, will you make no efforts and no personal sacrifice for that end? Do you require an express command to this effect from your Savior in order to stir up your sluggish disposition? If you do, is there not good reason to believe that you have never felt the power of that truth in your heart? Do you act in this way, in respect to any other matter, which deeply affects your interest or happiness? Do you not strive to diffuse your views upon politics, trade, education? Do you never write, or talk upon these subjects; do you never join associations of your fellow citizens for their promotion? But the command of Christ does apply to us with all its original force. What was its object? Evidently, and avowedly, that every living creature might be brought under its sway, and receive its blessings. Until, therefore, this shall be the case, all reason and all analogy bear witness, to its binding force upon those by, those agency alone it can be fulfilled. We say, therefore, that whether Unitarians rely upon the express command of our Savior, or only upon their own sense of the importance and value of Christian truth, we cannot perceive how they can escape from the obligation to promote its diffusion to the utmost extent of their ability.

In what way, then, is Christianity to be extended? Evidently, we say, by human efforts; by the same means by which all other great truths and principles are extended. It is true that God, in the omnipotence of his power, might suddenly proclaim and establish it throughout the earth. It is also true that, in its first introduction and during the period of its earliest promulgation, it was attended with signs and wonders that gave to it increased power over the hearts and minds of men. But, it is not true, that, from anthying we know of the operations of divine providence, there is any reason to believe, that recourse will again be had to any such measures for its further extension. We fear, however, that, unreasonable as it may seem, there is still lurking in the bottom of large classes of minds a certain indefinite feeling of this sort, resting, perhaps, upon some obscure intimations in Holy Writ, of a sudden coming in of the Jews to their native land and of a millennium, in which the lion and the lamb shall sit down together, which has greatly impaired the vigor of Christian efforts in the cause of Missions. But, such ought not to be the case. If any one thing has been clearly revealed to us, it is, that God, with very rare exceptions, works his will, not directly, but through the medium of secondary causes. It is so in the natural world and, with these exceptions, it has ever been so in the moral. He never pushes aside the instruments he has made, but always proves to man that the original inherent powers bestowed upon them, operating in their usual way, are sufficient for the accomplishment of any purpose He may entertain. Undoubtedly, there have been periods when, for the sake of impressing the seal of the Almighty upon certain truths, so that men might know and bear witness to their authority, there have been unusual signs and manifestations; but generally, and almost universally, it has been far otherwise. Human society has been convulsed again and again to its center; there have been revolutions in human opinion; new truths and principles have been developed; religion has been for ages a dead letter; it has then suddenly started into life, assumed new forms, risen to power and influence, become, by its corruption, the curse of the earth; and, from this state, it has rapidly changed its character, shaken itself far from its pollutions and risen to a higher walk and a wider sphere than ever. But, in all this, although God has doubtless worked his will, he has so done it, as not to be seen of men. They have witnessed nothing but the natural operation of causes with which they have been long familiar. We believe that this will continue to be the case, for it is the great general law by which the universe is governed. We can discover reasons for the exceptions which have hitherto been made to this law, but we can foresee none for its infringement hereafter. The truths of the Gospel, having received the seal of divinity upon them, can now be propagated by methods similar to those by which other truths are propagated. They are fitted to the human mind and heart and, being set before them through the agency of man, they will, with the blessing of God, be listened to and accepted.

In what way, then, must human effort operate in order to produce the grand result contemplated by Christ,—the extension of his Gospel through the whole earth? The true answer to this question seems to us to be, in all practicable ways. In the first place, the Christian must strive to extend the Gospel by his example, conversation and personal influence in his own family and throughout the circle and community in which he moves. In this way he may become a true preacher of the truth, and his mode of operation, by being more natural and less liable to interference or suspicion, may produce important effects. How few avail, as they ought, of these opportunities for good, which lie at their own door and are within their own power! But, as personal example and influence within our own immediate circle are not the object of the present communication, we will not now enlarge upon their advantages,—of which none can be more sensible than ourselves, but go on to remark, that they do not comprise our whole duty, in respect to the extension of the Gospel. It is apparent that all efforts of this sort must necessarily be confined to a very small number, compared with the whole mass of minds, that might be influenced by other means. Association and combination add, almost indefinitely, to the power of individual effort, and the requirements of the Gospel, it must be remembered, demand, not only the greatest amount of individual effort, but the greatest amount that can be made to result from it, when applied to the most effective forms. We act upon this principle extensively and continually in all human affairs. Whenever we seek to produce great changes in human opinion, or in the natural world, we do so by combining human effort into one simultaneous action. In other words we institute Societies and Corporations, by which all the energies of large masses of men may be directed, to the same point and through a common channel. Now, it appears to us, that the principle is equally valuable in matters of religion. Indeed, we have, at this present moment, a most striking example of its power in a matter very near akin to religion; aad it ought to give us faith in the efficacy of what we are now contending for. We refer to the great and extraordinary diminution of intemperance in this country and Great Britain. This extraordinary change could never have been brought about, in anything like the same time or to the same extent, by individual example and effort, exerted in their natural and independent forms; but, it is to be ascribed to the influence of combined and concentrated action; to that wonderful power which organized masses, acting through the press and the living voice, have over their fellows. And, indeed, all Christians recognize this principle in some of its forms. Public worship is nothing more than an association, operating within certain limits; and, we presume, that even the strongest objector to Missions would admit, that Religion would die out from the land, were it not for the blessed influences, which flow from this general weekly acknowledgment of its power. We say, then, that Christians ought to combine together for the purpose of spreading abroad the religion of our Savior. In no other way can men be brought under its influences, to the same extent. Individual example and effort are not enough; advantage must be taken of the principle of association and this upon an extensive scale. We have folded our arms long enough; we must now, by the simplicity and efficacy of our measures to propagate Christianity, prove our interest and faith in the principles which we profess. Our indifference has already caused many among us to feel as if they cared not to belong to a sect, which had so little vitality in it. A degree of dissatisfaction has sprung up and is extending itself; and, for ourselves, we are not surprised that it is so. Let us then awake out of our sleep, and be up and doing, lest we fall under the curse so fearfully pronounced in Scripture against those who are neither cold nor hot, but lukewarm.

We have made the above remarks in the hope of bringing the subject of Missions more immediately under the notice of Unitarians, and of awakening them to a sense of its importance. We consider it a great subject. We feel that it is one, that no Christian can innocently neglect, or think lightly of. We believe, that a crisis has arrived, when Unitarians must discuss and take a decided stand with regard to it. The prejudices, which have so long existed against associated religious movement, in consequence of its abuse by others, can no longer be suffered to lie like a dead weight upon the moral power of our denomination. We can no longer be permitted to make the faults of others an excuse for inaction in ourselves. Religion is every thing to the human soul, or it is nothing. If the latter, let us be just to our convictions and give up our faith. But if the former, let us meditate upon the truth, until we feel its power in our hearts and obtain a strong and abiding desire to bring every soul under its sway. When we so feel we shall be in a proper state of mind to determine the question,—whether it be possible that God, in his providence, has provided no way by which Christians can combine together, for the wide and rapid diffusion of Christian truths and principles, without interfering with the rights of conscience, or becoming the victims of ambitious and worldly passions.

If we will meet this question fairly, we entertain no fear of our ability to arrive at its satisfactory solution. The spiritual welfare of man must assume in the minds of Unitarians, a place it has never yet done. They must look upon it as of vastly more importance than the welfare of the body. Indeed, they must feel, that the surest way to secure the welfare of the outward man, is to bring his mind and heart under the influence of religious motive and principle. This is the doctrine of true philosophy and a practical view of the results of every day life. Unitarians are bound to consider it as such. Let them, then, combine together for the purpose of extending the blessings of the Gospel to every living creature, and, in furtherance of so great an object, let them be willing to contribute of their wealth freely and in proportion to their individual ability.

With regard to the particular objects upon which our bounty should be bestowed, we have only a few words to say. They may be arranged under three heads. First, there are from forty to sixty feeble congregations in New England, which need support and encouragement to such a degree, that for lack of it, they may be broken up. And there are also thousand and thousands of individuals in this favored portion of our land, who belong to no congregation and who are leading vicious or careless lives. These should be reached through the mission of Christian preachers and the generous distribution of well written tracts. Second, larger, much larger, provision should be made for the education of young men for the ministry; this is a great want. At present the annual supply from the school at Cambridge is only five or six; the number ought to be quadrupled. Without ministers we can do nothing. And, then, adequate means should be provided for the education of young persons, who desire to enter entirely upon this field of labor, but who, from peculiar circumstances, are not in a condition to go through a regular Cambridge course. There are many pious and devoted men among us, who have been actively engaged in business pursuits and who have strong minds, enlightened, by much experience. Such men, by pursuing a course of theological study for twelve or eighteen months with some intelligent clergymen, might be made extremely useful in the cause of Missions. Their want of a thorough education will be more than made up by their experience in the affairs of the world and the knowledge which that experience affords. We, therefore, ought to support a number of such men. Third, the West affords an immense field for missionary labor. Every man who, reflects at all, must be sensible of it; but few feel the importance of the subject as they ought. We should like to bestow a few words upon this point, but we have already extended ourselves more than we intended. Upon the moral character of the West depends the destinies of this country. Now is the time to develope and form it. Thousands of strong and vigorous minds, from every State of the Union and of the Old World, are yearly pressing into it; thousands more are there coming into life and growing up to manhood. There is little union of purpose, except for gain; there is great diversity of talent, taste and moral principle; all races and almost all varieties of temper, habit, opinion and feeling are there mingled together and destined to work out their results. Shall we let all this alone; shall we leave it to every other denomination of Christians; or shall we endeavor to shape and regulate it, by the truths and principles which we hold dear? Our responsibilities in relation to this subject are immense; we cannot throw them off,—shall we fulfil them? In our opinion, the whole pecuniary ability of our denomination, supposing it could be brought out to the degree that it ought to be under the requirements of the Gospel, might be wisely and advantageously employed in efforts to improve the moral condition of the West.

Fourth, the Pagan world, with its thousands and millions, is another immense field for our labors. We think it a deserving one; but, as at present, all the resources of Unitarians may be better employed at home, we shall say no more about it. The time will come, we trust, when it shall deserve more notice.

A LAYMAN.

### HEAVENLY-MINDEDNESS.

Specially does it belong to heavenly-mindedness to subdue within us the power of earthly passion. It saves from avarice and all extravagant desire of wealth, for its treasure is in heaven. It delivers from a restless or corrupt ambition; for it aspires to higher distinctions than any which the world can confer, and it knows that what is highly esteemed among men may be displeasing to God. It delivers from anger and revenge, and from the petty provocations, too which disappointment or neglect or mere folly so often excites in the worldly; because its spirit is love—the love that can 'bear all things and hope all things;' and it has the wisdom that 'cometh from above, first pure, then peaceable, gentle and easy to be entreated,' and with a spiritual discernment it sees that there is nothing here that is worth the costly sacrifice of a man's own peace, and his neighbor's charity. It delivers from envy; for it implies contentment, with the lot, which God assigns. It perceives, that what are chiefly coveted of temporal distinctions and temporal gratifications are but *circumstances* of being; that a man's life, or that which alone deserves the name, 'consisteth not in the abundance of the things he possesseth;' that the little that a righteous man hath, with the love of God in his heart and God's promises for his hope, are better than the riches of many wicked; and he can sincerely rejoice, moreover, in the welfare of others. It saves from pride; for he that walks with God, and communes with Christ, and has his conversation with heaven, finds nothing in man, though at his best estate, that should not keep him humble; and nothing too in the highest distinctions that the world can confer, to raise him above the condition of a supplicant at the footstool of boundless mercy. Before the majesty and the holiness of God, the 'great I AM,' the loftiness of man is humbled, and God alone is exalted. It redeems, too, from whatever defileth the soul. It sanctifies the imagination; it excludes the polluting thought; it exalts what is low; and makes the body a temple for the Holy Spirit.—*Monthly Miscellany.*

### MR. PEABODY'S SERMON ON THE DISUSE OF WINE CONTINUED.

I now proceed to give some of the reasons, why, as I think, the domestic and social use of wine should be discontinued by those, who are careful of their example and influence, and solicitious for the moral well-being of their families, their neighbors and the community at large. In the first place, you will all admit that it is not a positive duty to drink wine. You will violate no obligation to God, to man or to your own souls, by abstaining from it, by omitting the use of it in the entertainment of your friends. If you are in firm health, it is impossible that you should suffer by its disuse, nay, did I feel authorized to judge of the many by my own experience and the testimony of the few, I should say that you would by decidedly benefited by the disuse of even the purest and best wines, which we can easily procure. Nor can you injure your friends, or be guilty of any breach of hospitality, by excluding wine from your table or your social parties. You can be as hospitable without wine as with it. I doubt not that you have, I am sure that I have, experienced as ample and genial a flow of hospitability where it is not used, as where it is used. If you have sojourning with you, a sick or infirm friend, who demands the medicinal efficacy of the juice of the grape, I should be sorry, if you were too bigoted to let him enjoy it under your roof. I should also be heartily sorry, to see any, for whom, in infirm health, or in the feeble decline of a temperate life, judicious advice had prescribed this stimulant, foregoing it from morbid conscientiousness. But, I repeat it, it is impossible, that you should sin against God, your neighbor, or your own soul, by omitting the use of wine as an article of luxury or of ordinary hospitality. Now, if you may possibly sin or do harm by using wine, Christian prudence demands that you should take the course, which cannot possibly lead to evil, in preferance to that, which may by any possibility be of harmful tendency.

### POSITIVE BENEFIT RESULTING FROM THE DISUSE OF WINE.

Among the positive benefits, which result from the abandonment of wine by those, who profess to be governed by Christian principles, I would first name the healing of the schism, which on this point actually exists in the Church. There is, as regards wine, the same state of things among Christians here and now, that there was in the Roman Church with regard to Jewish observances. There are those, who drinking wine, despise those who do not, —there are others, who, not drinking it, judge those that do. There is to a certain degree a breach of mental confidence, sympathy and co-operation, growing out of this very difference. Those who practice abstinence in this, are numerous; those, who take the opposite side of the question, are very influential. Those, who abstain, are for the most part deeply conscientious, while with the others conscience is not implicated; for they do not regard this indulgence as a positive duty, but only as an allowable liberty. If union on this point is to take place, it ought of course to be by concession on thatside, where concession involves no sacrifice of conscience. I have said, that those, who feel that conscience does not give them liberty in this particular, are very numerous. We are too apt to regard those, who agree with us on any such matter of practice, as our public, and to view the multitude who may differ from us, as through a diminishing glass. But on the abstinent side of this question, the array of numbers frem every class of society and every Christian denomination is too great to be passed by with indifference. Call those who abstain weaker brethren if you will, in many of our towns they greatly outnumber the stronger, and in some, embrace all the high moral and religious worth of the community. For my own profession, I claim no superior insight in to Christian duty except that, which might naturally result, from a life, devoted, to the contemplation of duty, in its social, blended with its personal aspects. But, so far as this goes, its results should have weight; and I hesitate not to say that at least three fourths of the clergy of denominations within my personal acquaintance regard abstinence from wine as a matter of religious duty, and of these, many are men, whose praise has so long been in all the churches, and their walk so exemplary and holy, as to attach the highest value to their opinion and example on any point of duty. I am disposed to think also that the majority of professing Christians in New England have adopted the same views of duty, and I have no doubt that the preponderance of the strength and worth of the New England Church is on this side of the question. Many imagine that these abstinent principles and habits are confined to Christians of a bigoted a denunciatory spirit and bearing; but they are in fact embraced by a large number of the most Catholic, gentle, disinterested, devoted Christians of every name,—by men so good that it is painful to differ from them in any thing. I speak of the characters of those who practice the abstinence in question, not to fortify myself by their authority; for I acknowledge no authority except the individual conscience and the revealed will of God. But I wish to let you know how many and what persons they are, whose conscientious scruples on this subject, some of you are perhaps passing by as unworthy a serious thought. Are not these brethren worth conciliating by a sacrifice, which will probably cost you little or nothing, or which, if it be of cost to you, let me suggest, you onght to make for your own sake even more than for that of your brethren? Sectarian prejudices are fast wearing away, and opinions and habits on matters of duty are fast becoming the chief grounds of sympathy and of disunion among Christians. Will you let this paltry indulgence stand in the way of cordial Christian union and of co-operation in great enterprises of philanthropy? Will you contentedly grieve, by a parade of liberty in this matter, brethren, whose edification in Christ should be your sacred aim.

I plead in behalf of these weaker brethren, if any choose that term, as one of their number. I used to be among the strong; I used to feel, that I had full liberty in this matter, within the limits of temperance, and I sincerely blamed those, who would have deprived me of this liberty. But I now condemn myself in that I fear that my liberty may have given too mnch countenance to the sin of others. I am sincerely sorry that I had not attained much earlier the views of duty on this subject which I now hold. I firmly believe that my example as a young man would have been better and more useful. Remembering that in any former practice, I did not sin against conscience, but believed myself in the right with as firm a conviction as I now do, I cannot utter or tolerate a word of approbrium or denunciation against those, who cannot now see with my eyes. With regard to those temperate and worthy people, who are still unwilling to dispense with wine, I never hear harsh and bitter language used without rebuking it. It is never quoted in my presence, without my condemning it. But while I do not and cannot judge severely, I am grieved, I cannot help it, by the continued use of a luxury, which circumstances have made dangerous. Though none can enjoy society more than I do, I would rather deny myself the pleasures of a happy social meeting, than to see wine resorted to as an essential to festivity, to see the glass eagerly seized and drained by the young, the tempted, the endangered, and to hear, as I have often heard at the same moment from very young and thoughtless lips, some sneering remark about those, who turn away from the wine. And if these things grieve me, I am sure that they grieve my brethren as much or more, and in the name of all whom they grieve, I ask you to do them away, and thus to remove this one barrier to a full a cordial mutual confidence, co-operation and helpfulness among brethren in Christ Jesus.

### WINE THE SOLE SOURCE OF A GREAT DEAL OF INTEMPERANCE.

I have yet more weighty reasons to offer for the abandonment of wine as a common refreshment or luxury. Wine, or what bear, the name, is at the present time the sole source of a great deal of intemperance, and the first and decisive stage to a great deal more. If the genuine juice of the grape does not tend to produce a vititated and excessive appetite for itself, the strong alcoholic mixtures, which constitutes at least four fifths of what is drunk in this country under the name of wine, undoubtedly have this tendency; in some classes and states of society, wine is the only intoxicating liquor habitually used, yet this circumstance does not exclude intemperance. When intemperate habits are fostered at our fashionable hotels and our public tables, it is chiefly by means of wine. Most of the convivial intemperance, that takes place, is in the use of wine. When I was in College, I witnessed not a little of intemperance, bnt it was all in the use of wine and there were with me in College decidedly intemperate students, who might have been pledged members of a Temperance Society on the basis of abstinence from distilled spirits, without ever violating the pledge. A large proportion of those, who, though drunkards, are so self-indulgent, as to lead aimless and useless lives, to incur in early or middle life the diseases and infirmities of age, to become mere cyphers in society, mere cumberers of the ground, owe their condition to nothing stronger or more poisnous than wine; or, if they now use stronger stimulants they would never have attained to their use, had they not begun with wine. Now look through the community, look behind you, and see within the range of your knowledge, if wine has not been, and is not a potent instrument of evil. Can you not look back upon many, who rest in premature graves, and aronnd upon many, who are hastening to the dead, to whom wine was the sole cause, or, if not, the beginning, the fountain head of temptation and ruin, for whom, had the domestic and social use of wine been barred, intoxicating liquors of meaner name would have glowed or blushed untasted. Were these cases few and inconspicuous, I should not contend that they needed to be met by a strong array of the examples of entire abstinence; for there is no gift of Providence which we might not be called upon to abandon, if its occasional abuse were to be the ground of its disuse. But I contend that wine has led, and still leads, to a vast amount of moral pestilence and death, that it has slain, and is still slaying its tens of thousands. Nay, I believe that, by the wide spread prevalence of intemperance for half a century, before any decisive check was opposed to its ravages, the constitution of our nation in general has acquired a taint, a vicious tendency, which makes all liquors, that can possibly intoxicate, dangerous and ensnaring, and which it may take more than one generation to eradicate. Now, by the temperate use of this luxury you give, a certain degree of countenance and sanction, to its free and excessive use.

Moreover, you cannot easily use wine, without furnishing it to those, who, you admit, ought not to use it, or who are in the habit of using it to excess. You invite to your houses and your tables other persons, than those of mature habits of self-restraint. You invite some, who are confessedly intemperate, or fast verging towards that condition, and who make what you offer them as a harmless luxury, the fuel of a guilty and consuming flame. You invite the young, who get elsewhere loose notions on the subject of temperance, who learn elsewhere to ridicule the scruples of the rigidly abstinent, and who then fortify themselves by the misinterpretation of your example. You invite, it may be some, who have thrown off the chains of intemperance; and to such persons you are well aware that the mere taste of anything that can intoxicate is unspeakably dangerous, as exciting an irresistible craving produced by a physical irritation in the coats of the stomach, to which, we are told by the highest medical authorities, he, who has once been an inebriate, is liable through life, from the slightest touch of an alcoholic stimulant, I have personally known several instances, in which habits of intoxication, which had been abandoned for many months, have returned, in consequence of the mere raising of a glass of wine to the lips, in connexion with the usual ceremonies of society. I have heard also reformed men describe the extreme, agonizing temptation and imminent danger, in which they have been placed, so as to leave hardly a step between them and death, in enjoying the hospitalities of temperate people. Should time, should the disclosures of eternity show you, that to such an one your table had proved a fatal snare, would it not send through your soul pangs of unavailing regret, from which you would cheaply purchase your exemption, by any amount of self-denial and self-sacrifice? You also invite to your houses, the worthy and promising children of intemperate parents, in whose veins there lurks so deep an hereditary taint, that nothing short of entire abstinence can hold them back from a Drunkard's grave. More than once have I seen, in social gatherings, in sober and truly Christian families, wine urged upon such a youth, with a thoughtless girl on either side of him congratulating him, that he had not been foolish enough, like some other young men, to abandon wine-drinking. You thus, by continuing the domestic use of what, may prove so dangerous, take upon yourself a heavy responsibility. You know not by whom, by how many, or how soon, the indulgence, which you offer, may be embraced at the decisive moment, at the turning point of character for good or evil. You know not with whom, or how many, your influence or example may be the preponderating weight in the scale of their moral destiny.

But this at least you know, that the habits and example of your household will have an immense influence upon your own children. With many of them, your use or disuse of this luxury will fix their position in life as dissipated or as sober men. Could they indeed grow up entirely under your eye, and remain in your own circle of society, they might indeed continue to use this indulgence, as you do, without abusing it. But this cannot be the case. Many of them will go from you to other cities or to foreign parts. And those that remain here will most of them be early separated from you in their walks of business, and will form their own intimacies and friendships out of your immediate circle. And, whether they go from or remain here, their companions, their places of resort, their modes of life will be determined to a very great degree, by the habits, which, on this one point, they acquire under your own roof. If they leave this city, they may go to places, (for there are such,) where wine is almost entirely banished from sober and respectable society; and this very habit may therefore cast their lot among those, whose ways are the ways of death. Indeed, throughout New England, the change of custom in this respect, is so rapid, be it right or wrong, the lines are beginning to be so closely drawn, the moral pressure against wine-drinking has become so strong and earnest, that any degree of attachment to this indulgence may soon leave your son no resource but dangerous associates and perilous places of resort. Do you send your son to College? He there encounters a band of abstinent youth, comprising nearly all, with whom you would wish him to associate, but the habit of wine-drinking, and the distrust of the principles of abstinence, which he may have imbibed at home, will lead him to look for associates chiefly among those, who may undermine his moral character, and send him back to you, as many a son has been sent from those walls, degraded and ruined. I doubt whether there is one of you, who would not infinitely prefer that his son, when he leaves home, should abstain from all that can intoxicate. You would be gratified, should your young son return to you after an absence of several months, and tell you that his practice had been that of entire abstinence. You can ensure this, only by abjuring yourself what you would dread for your son, by training him in the simplest habits and sanctioning noothers at your table or among your guests. In almost all cases of intemperance, a taste for some kind of intoxicating drink has been formed in childhood. I doubt whether the probability is as one in a hundred, that a youth, who should attain sixteen or eighteen years of age, without having himself ever tasted wine or ardent spirit, and with all home influences and examples against their use, would ever acquire a taste for anything of the kind, however he might be tempted.


## CHRISTIAN REGISTER.

BOSTON, MAY 28, 1842.


### THE AMERICAN UNITARIAN ASSOCIATION.

The American Unitarian Association celebrated its Seventeenth Anniversary on Tuesday evening the 24th, in the Federal Street Church. At the business meeting, held in the vestry, Rev. Dr. Nichols was re-elected President, Rev. Charles Briggs General Secretary, Rev. S. K. Lothrop Assistant Secretary, Rev. A. B. Muzzey, Rev. Geo. E. Ellis and Rev. N. Hall, Directors. Henry P. Fairbanks, Esq., was elected Treasurer. Henry Rice Esq., Treasurer for the last fifteen years, declined a re-election. A vote was passed, expressing the thanks of the Association to Mr. Rice for his long and faithful services in its behalf. With those, who understand the amount of time, labor and care, the office of Treasurer demands, this vote was not a mere form, but the expression of sincere gratitude for important services, gratuitously rendered for a long course of years, with eminent exactness and fidelity. His associates in office will ever remember with pleasure their connexion with him, in the management of the affairs of the association. The meeting in the church was opened with prayer by the Rev. Samuel Ripley, of Waltham. The Report of the Executive Committee, prepared by the General Secretary, was then read, and was listened to by, what it did our hearts good to see, a larger audience than has been present of late years, at this Anniversary. The Report stated that a wider field of usefulness was opening to the Association, and that friends and benefactors to it had been multiplied; that its objects were now mostly of a Missionary character, that it aimed to express Christian sympathy to all who were denied the privileges we enjoy, to open the closed doors of Churches in all the destitute societies of the denomination, to send ministers of the Gospel into all the waste places of Zion, and provide sustenance for those whose souls were ready to perish. The several topics of the Report were the Tract Department, the Book and Pamphlet Society, Books for the West, the Book Agency, Auxiliary Associations, Life Members, Destitute Societies, Missionary operations, General Progress of Unitarian Christianity, and at the close, appropriate notice was taken of the dispensations of Divine Providence, by which, several of our clergy, valued members and friends of the Association, have been called, during the past year, from their labors on earth, to their reward in heaven.

'It was but a few days before his death,' said the Report, 'perhaps the last time his venerable form was seen along our streets, that the much esteemed and venerated Dr. Harris, called at the office of the Secretary, to do something for the spiritual wants of the West. And the last time our younger brother, the lamented Mr. Whitney, raised his voice in the house of God, it was to recommend to his flock the objects of this Association, and to enlist their sympathies in the cause of missions.'

We gathered from the Report, that about 70,000 Tracts had been published the past year, a larger number than in any year previous; that the Book and Pamphlet Society, which has always been more or less connected with the Association in its operations, had circulated, during the past year, from 18 to 20,000 Tracts, besides a large number of books; that during the last three months nearly 30,000 copies of Books, Tracts, &c., had been sent to the Secretary for gratuitous distribution in the West; that most of these had already been sent into different parts of New York, Pennsylvania, Ohio, Kentucky, Missouri, Illinois and Iowa Territory; that 30 Auxiliary Societies had been formed, and 12 life members added making in all 386; that aid had been afforded the past year, directly, or by the services of missionaries, to 24 feeble societies, of which 14 were in New England, 3 in the state of New York, and 6 in the Western States, and that 12 Missionaries, whose instructions had been gratefully received, and whose labors had been abundantly blessed, had been employed for longer or shorter periods.

After the reading of the Report, the President made a few remarks, expressing his regret that the Hon. Stephen C. Phillps, of Salem, who was engaged to deliver an address before the Association, had been compelled, by important business demanding his personal attendance elswhere, to ask to be excused from his engagement, and that the late hour, at which this intelligence had been received, had not permitted the Committee to make any other preparations for the public meeting, and that its interest therefore must depend upon the spontaneous expression of opinions and feelings, on the part of the members and friends of the Association.

The acceptance of the Report was then moved by the Rev. M.G. Thomas of Concord N. H., who expressed himself specially interested in that part of the Report, which related to Missionary operations; he described his own journey to the West, as a Missionary of the Association in 1826, and compared the state of things he found there then, with what existed now, and thought that the comparison should encourage us to continued and greater efforts. He was followed by Mr. Brownson, who spoke of the changes through which his own mind had passed with respect to Unitarian Christianity, and his conviction that it was a faith full of life and power, to the furtherance and in the confession of which, he was willing and determined to devote his strength. The meeting was then addressed by Rev. J. F. Clarke, Rev. Arthur Livermore, of Keene N. H., Rev. Mr. Lothrop, Rev. Mr. Farley of Brooklyn N. Y. and Mr. George Channing. Rev. Mr. Eliot of St Louis, whose voice it was pleasant to his New England friends once more to hear, then gave an interesting and highly satisfactory account of the temporal and spiritual condition of our Churches in the Western States. A few appropriate, closing remarks were made by Mr. George B. Emerson of this city, and the Report accepted. After singing the doxology the Association adjourned. Judging from this meeting, we would that the Committee might always leave the interest of the Anniversary to depend upon the spontaneous addresses of those, who may feel moved to speak. We have seldom been present at a meeting, at which more spirited and appropriate addresses were made.

### AMERICAN PEACE SOCIETY.

This Society held its Fourteenth Anniversary in this city, on Monday, the 23rd, 3 o'clock, P. M., in the Marlboro' Chapel. Rev. J. W. Parker, of the Baptist Church, in Cambridgeport, opened the exercises, with prayer, and reading of the Scriptures.

The Report of the Directors, read by Rev. G. C. Beckwith, Cor. Sec., gave a brief, but favorable view, of the Society's operations the past year, and the general prospects of the cause through the world. It had been feared that the death of Mr. Ladd, its founder, and so long its chief earthly reliance, would cripple and paralize it movements at least, for a time; but, notwithstanding that severe stroke upon its prosperity, and a variety of obstacles and discouragements, the Society seems to have held on its steady course, with an increased, rather than diminished, energy and success. More money raised; more agents employed; more publications issued; a more efficient system introduced into its operations; new and hopeful measures started for a more extended, more vigorous prosecution of its great and good work.

The receipts and expenditures were not exactly stated, but were supposed to be, the former somewhat less, and the latter more, than $3,000. Four agents have been employed, three as lecturers, and one as a Stationary Agent, in Boston. The Society has published, during the year, considerably more than usual—new editions of nine stereotyped tracts, of several masterly volumes, and some other occasional pamphlets, beside 5000 copies of its periodical; an amount supposed to equal 1,500,000 ordinary tract pages. Very complimentary notice was taken of the services rendered to the cause by the periodical press, both religious and secular, especially the former, which was estimated to have opened before some 250,000 minds, an aggregate of matter, on the subject of peace, equal perhaps to 2,500,000 tract pages. Some of our ablest political papers and literary periodicals had lent it their sanction and aid. The Democratic Review, with a circulation to the extremities of the land, had published several articles strongly in favor of the cause. Some of the most distinguished writers in this country, and in England, were mentioned as having become its spontaneous advocates through the press.

A variety of auxiliary and collateral movements in this, and other countries, were alluded to. The cause is steadily and surely progressive in England; and on the continent, a new impulse has been given in some parts. No less than five journals in Paris, and nearly twenty in the interior, have recently come out in favor of a measure, analogous to a Congress of Nations, for safely disbanding or suspending the immense armies of the old world. They propose a sort of league, or compact between neighboring nations, whereby their respective troops shall be withdrawn from incessantly watching one another, and may then be employed to some good purpose on public works. Such developements prove, that the grand, central idea of peacemen is actually taking practical hold of the public mind throughout Christendom.

It seems that measures are in train for a General Conference of the friends of peace from the different countries, in London, but the time not yet fixed. A biography of Mr. Ladd, is expected ere long, and a monument has already been erected by the Society, to his memory, with this simple inscription,

William Ladd,
Born May, 10, 1778.
Died, April 9, 1841,
Aged 63.

Blessed are the Peace-Makers; for they shall be called the Children of God.

After the Report was read, Samuel E. Coues Esq., the newly elected President of the Society, delivered an Address, of much beauty and force, but too long for a full abstract. It begun, by presenting the real, single aim of the Society, the abolition of war, in distinction from a variety of topics, sometimes confounded with it, and then proceeded, as its main design, to state and answer a series of common, popular objections. It was an able performance. Its whole drift implied, that there is diversity of opinion on the points discussed; but the positions taken, however strong and bold, were defended with much ingenuity and force. The Speaker took ground, not with non-resistants, but with the strongest friends of peace. The discourse will soon be given to the public.

The Society chose, for first speaker, at its next anniversary, Hon. William Jay, of New York, and Rev. Dr. Channing, of this city, as his substitute.

Various resolves were passed, touching the interests of the cause, and, among others, the following, in regard to a case of some notoriety, viz.

'*Resolved*, That we sympathize with the Rev. Sylvester Judd, in the persecution he has suffered, in consequence of his late *Discourse on the Moral Evils of the Revolutionary War;* and that, while we admire his courage in its delivery, we regard its great object, and its main positions, as correct and Christian.'

### THE PRISON DISCIPLINE SOCIETY.

Much to our disappointment, we were prevented from attending personally the meeting of the Prison Discipline Society. A friend, to whom we applied, has kindly given us the following full and interesting sketch of the proceedings.

The Seventeenth Anniversary of this Society, was held on Tuesday, the 21st inst. I have, for many years, attended these meetings, but I do not recollect one, which so deeply impressed me with the whole nature and importance of the institution. The house was full; fuller than I ever remember to have known it, on similar occasions. The audience was, in every part of it, profoundly attentive to what they heard. You felt that you were in a crowd which had but one ear, one heart. The speakers caught the inspiration of the time, and spoke in the spirit of the place, and of the occasion. This Society finds friends every where. It is felt over the whole land, and its blessed influences have reached remote countries. If this country had done nothing more for civilization, for true Christian civilization, than it has done by the Prison Discipline Society, how noble has been its agency in beginning and in carrying forward this glorious work. I said that this society has made to itself friends, every where. Unlike other means for reform, which are so often questioned, and so frequently opposed, this has pursued its quiet, but steady, unchecked way, to its great purpose, aided everywhere by an enlightened sympathy and the wisest patronage. We were told, indeed, that its pecuniary means are small, too small to sustain all its efforts, as its nearest friends most ardently wish. But when we hear or read its reports,—when we learn from questionless records what is the real amount of good, done by such means as it does possess, do we not read a most important lesson on the absolute power, the absolute success of true human power, that, viz., which is laid deep in real, Christian piety, in devotion to God, to Christ, and to man? Do we not bless God that with such small means, but with such a noble spirit, such vast results are produced? Do we not find a new significance in these memorable words of Christ, who, when he saw a poor widow casting two mites,—yes, all that she had, into the treasury, declared, that she had done more than they all, who of their abundance had added to its treasures? Who does not rejoice that it is so? Who does not thank God, that the poorest of his children, who have imbibed his spirit, and who love to do his will, may, in their humble ministrations to the poor, make themselves inestimably rich,—lay up a treasure in Heaven which shall never decay.

The Secretary read his Report of the doings of the Society the last year. He told us the story of his labors, and brought us the whole result. He spoke of the progress of the cause,—of the efforts of the Society, on the condition and on the character of the prisoner, of prisons which were well constructed and well conducted, and how they had contributed to the reformation of the convict, and to the preservation of his health. Then the report spoke of those which were of an opposite character; in which the discipline had led to disastrous consequences, both in regard to reformation, and to life. The close was devoted to public provision for the Insane in this country. It was stated here that from carefully collected statistical facts, it had been learnt that there are *Seventeen Thousand* insane persons in the country, and that the whole public provision for this vast number can and does accommodate less than three thousand! And where are the rest? They are in jails, in alms-houses, or caged up like wild beasts in private Houses! nothing, nothing can be more sad, more awful than the actual facts in regard to these most wretched human beings and the Report called upon the audience, and upon the country, at once to act upon this subject, and in that spirit, which its whole paramount importance demands.

Rev. Mr. Allen, Chaplain of the Insane Asylum at Worcester moved the acceptance of the Report. The speaker dwelt especially on insanity, and on its claims to the deepest regard of the community. He had just come from a society of madmen. He had left them in the enjoyment of every means for comfort and for recovery, which a beneficent state could provide. He then turned to the condition of those, who from poverty, or from injudicious management, were suffering the aggravated sufferings of insanity. He dwelt upon one fact of intense interest in this connection, the exalted state of all the active powers, as a consequence of insanity,—of the wonderful intellectual and moral developments which were among its almost constant attendants, and the alike resulting misery, agony, and woe, which unkindness, cruelty, neglect, always bring in their train, as their direct and necessary consequences. I have read of this before. I know what Robert Hall, has written of his own experience, his own intense misery when himself was insane, and which was inflicted on him by the unjust treatment he had received. I know of cases which have come under my own notice of the same thing. But I confess I was never so moved as by the simple, but most powerful views presented on this, and connected subjects, by the speaker at this meeting. Let it never be forgotten by the people, and especially by those to whom are committed the care of the maniac, that he is a conscious being,—a man, more than all other men, susceptible of every impression,—tortured by unkindness; and touched by kindness as by an angel's smile,—made infinitely happy, or infinitely miserable by what is done to, or for him. Would that all this people could read the reports of the Hanwell Asylum in England,—those of Charlestown and of Worcester in our own State, and learn, how blessed human agency may be, when ruled by a true Christianity, how the love of God in the human soul, if it cannot always restore reason to its throne may often make happy him who has lost it.

Dr. Walter Channing seconded the motion to accept the report. Dr. C.'s remarks were confined to the individual duty of visiting the prisoner, with a view to his reformation; and to the public duty of making adequate provision for the insane.

The next speaker was the Rev. Mr. Eddy of New Jersey. Mr. Eddy labored, and successfully labored, to show, how much may be done to reclaim the convict. He dwelt at length on the agency of the Society in accomplishing this object. His official connection with a great Prison in New York, and with individual convicts, had furnished him with most important facts and illustrations of the positions which he advanced. He gave one instance, that of a black man, and a murderer, whose history stands alone among the proofs of the benign influence of the Society. A most touching eloquence,—the words of a full soul,—a profound conviction of the truth of all he said, characterized his whole address. Its effect was visible over the whole audience. If the Society had done no more than this eye-witness declared of its agency, and only in this single instance too, who, that heard the recital, would not from the depths of his soul have thanked God that it had done so much,—that it had been the means of converting such a sinner,—had saved such a soul!

Rev. Mr. Abbott followed, and in a strain of sincere interest in the cause, and of most cordial concurrence with the spirit of the report, he pressed the claims of the Society and of the cause, upon the meeting, and upon the public.

Rev. Mr. Kirk spoke last. His subject was the growing power of religion in the world as manifested by the benevolent movements of the age. Mr. Kirk showed what was public and private sentiment and conduct in regard to the prisoner, and the insane, at the earliest period of his life of which he had memory, and the mighty change which had been wrought in both in the succeeding times. He justly ascribed all this to the power of the Christian religion which 'like leaven hid in three measures of meal' would leaven the whole lump. He spoke eloquently of the agency of the Society enlightened as it was by the religion of Christ, and with great power urged its claims. Mr. Kirk expressed a fear that after the heart-stirring words to which the audience had listened, as they had been poured from the very souls of those who had preceded him, that after this, what he might say, which would have rather the character of a discussion than a spontaneous expression of thought and emotion, might fall dead on the ear. But the deep attention of the meeting must have satisfied him, that his reverence and love of 'the Bible,' found a ready and wide sympathy.

At the close of the meeting the Rev. Mr. Eddy rose and said that in view of the depressed state of the funds, he begged the Treasurer to call on him for one hundred Dollars, and offering the same amount or more in addition, if the Secretary would visit New Jersey and bring before the people of that State the objects, the doctrines, and the results produced by the Society. Samuel Lawrence, Esq. rose and having expressed deep interest in the cause, thanked God that he had the ability and the disposition to do something in aid of the Society, and placed to the order of the Treasurer a very liberal sum.

Thus at your request have I made from memory alone a rapid sketch of the meeting of the Prison Discipline Society. I have given, as I have been able, something of what was said by each speaker. If it will at all answer your purpose it is entirely at your service.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, &C.

The Society for Promoting Christian Knowledge, Piety and Charity held its Annual Meeting at the house of the Secretary, on the 24th, at 11, A. M. The following gentlemen were elected Officers for the ensuing year. Rev. Dr. Parkman, President; Dr. Lowell, Vice President; Dr. Greenwood, Secretary; William T. Andrews Esq. Treasurer; Rev. Dr. Walker, and Rev. Messrs. Allen, Barrett, Young and Putnam, Trustees.

The Secretary, with Messrs. Young and Barrett, were appointed a committee to dispose of a portion of the funds during the ensuing year, in conformity with the purposes of the Society; the chief of which purposes are the publication and distribution of useful religious books.

### THE COLLATION.

On Tuesday, at 2 o'clock, about five hundred brothers and sisters in the faith met at the United States Hotel. The company was composed of the old and the young, of laymen and clergymen with their wives and daughters, belonging to the city and the country. After spending an hour in mutual greetings, they repaired to the spacious dining hall, where a simple repast had been provided. Rev. Dr. Pierce of Brookline invoked the divine blessing, and thanks were returned by Rev. Mr. Elliot of St. Louis. Rev. Mr. Lothrop, who presided, addressed the meeting, after which all united in singing a hymn. The company were at the table three hours, during which remarks of a very interesting kind were made by Rev. Dr. Nichols of Portland, Rev. Mr. Osgood of Providence, Rev. Mr. Thompson of Salem, Rev. Mr. Robbins of Chelsea, G. F. Thayer Esq. of Boston, Rev. Mr. Whitman of Portland, Rev. Mr. Clarke and J. C. Park Esq. of this city, Rev. Mr. Muzzey of Cambridgeport, Rev. Mr. Huntoon of Canton, Rev. Mr. Elliot of St. Louis, Rev. Dr. Parkman and Stephen Fairbanks Esq. At the close, another hymn was sung. The occasion was a delightful one; its effects cannot but be good. The only thing to be regretted is that there was not room for all who desired to be present. It will gratify many to know that provision will be made next year for a much larger number.

### BERRY STREET CONFERENCE.

The Conference met at 8 o'clock on Wednesday. The meeting was called to order by the Scribe. Prayer was offered by Rev. Mr. Damon of West Cambridge. An Address was delivered by Rev. Dr. Lamson of Dedham on the following subject, viz. 'The value and uses of Ecclesiastical History to the Minister.'

The Rev. Dr. Thompson of Barre was chosen Moderator, Rev. C. Robbins, Scribe, and Rev. Alexander Young, George Putnam, and S. K. Lothrop Standing Committee.

On motion of Rev. Mr. Sanger of Dover, voted—that the thanks of the Conference be presented to Dr. L. for his Address, and that he be requested to place a copy of it in the hands of the Standing Committee.

On account of the unusually crowded state of the Vestry, the meeting was adjourned to the Saloon of the Odeon.

The Scribe, in behalf of the Standing Committee, proposed for discussion the following question, which was adopted by the Conference, viz. 'Is there anything in the experience of Liberal Christians which tends to favor the introduction of new and extraordinary means of awakening religious interest?'

The Conference was then addressed by Rev. Messrs. Huntoon of Canton, Holland, Cole, Whitman, Clarke of Boston, Muzzey, May of Scituate, Osgood of Providence, Brownson, Bigelow, Thurston, Stetson, Hedge, Putnam, Palfrey of Grafton, and Miles of Lowell.

Dr. Noyes made a few remarks upon the want of means for the assistance of indigent Students in the Divinity School at Cambridge.

On motion of Rev. Mr. Hedge, voted, that a Committee of five be appointed to take into consideration the subject presented by Dr. Noyes, and to report at the adjourned meeting.

The Chair nominated Rev. Messrs. Hedge, Hall of Providence, Miles of Lowell, Clarke of Boston and Lunt of Quincy. Dr. Noyes was afterwards added by a vote of the Conference.

On motion of Rev. Mr. Whitman the Conference adjourned. Another Session was held in the afternoon of which we have not room to give an account.

Of Dr. Lamson's discourse we have space only to say, that it was an admirable performance.

### SUNDAY SCHOOL SOCIETY.

We give the following communication, in the place of a more full account of the Sunday School celebration, which it was our intention to have published in this paper, but which we find it necessary to defer till next week.

Messrs. Editors,—For one, I was extremely gratified with the meeting of the Sunday School Society at Dr. Channing's Church, on Thursday evening,—with the report,—with each and all of the addresses, and with the hymns and singing, particularly the last, 'Adieu.' Of this last part of the service, no true impression can be given to those who were not present. The sweet and inspiring tones of those sweet voices, will not vibrate over our land, but the spirit in which they were uttered may be perhaps somewhat diffused, by publishing in a cheap form for distribution, the report, and with it the several addresses, written out by the individuals who delivered them. They were, the most of them at least, too good to go no farther; they are worthy of being read and studied. I was particularly pleased with Mr. Channing's ideas, with regard to the character and manner in which Sunday school instruction should be given. I should like to see them in print, as delivered; also with Mr. Eliot's statement and suggestions with regard to the manner of conducting his school in St. Louis, and with his suggestion in regard to exchange of Libraries.—In fact, each address may be practically useful. I write this merely to suggest—(which may have been done, however, by others) that a particular account of this meeting, with the several speeches verbatim, or as nearly so as possible, may be published cheaply for distribution; I should consider it one of the most useful tracts that could be published. W.

### MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY.

The Annual Meeting of this Society was held on Monday, May 23d; and the following gentlemen were elected as the government of the Society for the ensuing year.

Hon. Peter C. Brooks, *President.*
Rev. John Pierce, D. D., *Vice President.*
Rev. Francis Parkman, D. D., *Secretary.*
George Ticknor, Esq., *Treasurer.*

Counsellors.—Rev. Henry Ware, D. D.; Hon. Peter C. Brooks; President Quincy; Jonathan Phillips, Leverett Saltonstall, James Savage, and John A. Lowell, Esqs.

Seventeen hundred dollars were voted as the charitable appropriation from the funds of the Society for the ensuing year; and two-hundred dollars were added to the annual contribution of the Convention.

The Hon. Samuel Hubbard and Francis C. Gray, with the Rev. Samuel K. Lothrop and Rev. William M. Rogers, were elected members of the Society to supply the vacancies occasioned by the deaths of Rev. Dr. Harris and Dr. Richmond, and by the resignation of Hon. Samuel A. Eliot and of Thomas W. Ward, Esq.

We rejoice to learn, that the funds of this venerable Society are still in a flourishing condition; and that its means of benevolence are gradually increasing.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.

The Annual Meeting of this Society was held on Thursday, May 26—and the following are the Officers for the ensuing year.

Hon. Lemuel Shaw, *President.*
Rev. John Pierce, D. D., *Vice President.*
Alden Bradford, Esq., *Secretary.*
Rev. Francis Parkman, D. D., *Assistant Secretary.*
Hon. P. O. Thacher, *Treasurer.*
Benjamin Guild, Esq., *Assistant Treas.*

Rev. Francis Parkman, Ezra Stiles Gannett, Alexander Young, George Putnam, and Samuel Barrett were appointed as the Select Committee.

Various letters and reports from the Missionaries of the Society in different portions of the West particularly in the States of Missouri and Illinois, in a destitute portion of our own Commonwealth, and on the Isle of Shoals, were communicated; and exhibited an encouraging and gratifying result of the appropriations of the year.

An affectionate notice was taken of the character and services of the late George Bond Esq., the faithful Treasurer of the Society for some years past; and resolutions expressive of respect and confidence were adopted, which were ordered to be communicated to his bereaved family.

### MASS. CONVENTION OF CONGREGATIONAL MINISTERS.

The Convention met in the Common Pleas Court Room, on Wednesday, at 5 o'clock, P. M. Prayer was offered by Rev. Dr. Field of Weston, who, in the absence of the preacher for the year, acted as Moderator. Rev. Nehemiah Adams was re-elected Scribe, and Rev. S. K. Lothrop Treasurer of Convention. Rev. Dr. Dana of Newburyport was chosen second preacher. On Thursday, the Annual Sermon before the Convention was preached in Brattle street Church by Rev. Milton P. Braman, of Danvers. The preacher took his text from Acts, 17 chapter, 11 verse—'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind.' After alluding in his introduction to the character of the Bereans, and the difference in the reception the Gospel met with, among the communities, in which it was first preached, in consequence of the differences in their intellectual and moral preparation for it, he drew from the text a subject appropriate to the occasion, viz:—the encouragement to ministerial effort, to be derived from the consideration of those elements, in the character of the New England people, favorable to the progress of the Gospel, the increasing influence and power of christianity among them. The preacher showed, under several heads, the intelligence, which prevails among the people of New England, their inquisitive turn of mind, the calculating spirit, which makes them look ahead and weigh consequences, the utilitarian spirit, which makes them ask in respect to everything, 'what use can be made of it, what good can be obtained from it?' and the practical spirit which disposes them to make that use, and obtain that good; that these were all favorable to the progress and influence of a religion, which, like the Gospel, presents the highest subjects of contemplation to the mind, directs the thoughts to the future and demands a constant practical application of its principles. In conclusion, he showed what sort of ministry such a people would demand, and in illustrating this they would demand an enlightened, practical and devoted ministry, uttered words of wisdom and instruction, that cannot fail to be of service to all his brethren, who heard them.

The preacher was a striking illustration of his own remark, that 'a minister should not wear a mask in the pulpit,' or be entramelled by the technicalities and proprieties of his office, as to loose all individuality. The sermon was marked by peculiarities, which showed that the preacher felt himself at liberty to utter what he thought true, and impress it by illustrations, that were apt and forcible, although the judgment of some might disapprove of them as unsuited to the dignity of the pulpit. We cannot say that we approved them all ourselves, yet they were so good, so much to the point, that we cannot say we wish the preacher had omitted them.

The sermon was an able and interesting discussion of the subject which it treated, and was listened to, with marked attention by the audience.

### MASSACHUSETTS BIBLE SOCIETY.

The Society met in the central Church, Winter street, and the meeting was opened with prayer by the Rev. Mr Huntington of Bridgewater. The report of the executive committee was read, from which it appeared, that during the past year, there have been distributed 1948 Bibles, 755 Testaments, chiefly within charitable institutions, to United States seamen, and to indigent individuals. In the course of the past year twenty two thousand dollars had been recieved within the State for the distribution of Bibles. The meeting was addressed by Mr C. T. Russell of this city, the Rev. Mr. Blagden, the Rev. Sylvester Holmes, the agent of the American Bible Society, and others.

The officers of the Society are:
Rev. Dr. Pierce, of Brookline, *President.*
Rev. Henry Ware, D. D., *V. President.*
Rev. Francis Parkman, D. D., *Cor. Sec.*
Rev. George W. Blagden, *Rec. Sec.*
Henry Edwards, Esq., *Treasurer;*

Together with Twenty Trustees, and clerical.

### RECENT PUBLICATION.

**Uncle Sam's Recommendation of Phrenology to millions of friends in the United States. A series of not very dull Letters. New York. G. P. Putnam & Brothers. 1842.**

As to the claims of what is called the science of Phrenology we do not care at present to offer an opinion; but of the book before us we will say, that it discusses the subject in a manner at once novel, ingenious, and popular. Uncle Sam's style and method are his own, and some of his peculiarities may seem to critics of a severer sort a little objectionable; but the Letters will have a host of readers. We subjoin a brief extract, remarking that the incident it describes occurred, we suppose, at Newport, R. I.

'But Conscientiousness has to do not only with the relations between government and the governed, but it also enters into the minuter concerns between man and man in private and less observed life. Where there can be any possible discrimination between right and wrong, there is the vocation of Conscience. If, in putting down your lifted foot, the interest of another may be harmed in the least by the measure, this faculty, if duly active, will say, 'Withhold; tread on another spot. In

searching law is, 'Do as you would be done by.'

But such Conscience, or such obedience to Conscience, is not found in all. How much has moral education to do before it shall be seen even in the majority?

We know of a case that will serve for a lesson, so it shall here be recorded.

It took place on one of the loveliest islands belonging to our country's domain. It was June, the balmiest of all the months to the North. The atmosphere, there less disturbed by the comfortless spirit of the northeast, was like air that might once have given health to Eden. It was so exhilarating, that it seemed, as it were, to take weight from the human body, and permit it to glide on with the buoyancy of a bird. But what is Nature, with all her purity and charmingness, to the transcendency of Rectitude in the moral world? At the first and faintest gleam of the dawn, an individual was on his way to the seaside, there to behold the effect of breaking day. In quickly leaping a wall, he threw down a mere pebble of a stone which lay loosely on its top. The vacancy thus made was altogether unimportant, and would have been noticed only by an eye that had just seen it filled.

He passed rapidly on, but when half across the wide field he halted, and, as if struck with a sudden impulse, exclaimed aloud, 'I ought to have put up that stone; I must now go back and do it.' He then actually returned, and restored the unmissed and unneeded fragment to its place. 'Ay thought we, for we were an observer, this man is one of a thousand for keeping the golden rule. Such a man's moral path towards heavenly light shall be as clearly marked, as his footprints in the kindling dews are traceable towards the rising day.'

The scene we then beheld is forever associated in memory with the incident just related, and we will venture to describe it, as a sort of setting around the example now committed to the remembrance, and commended to the imitation of others.

The afore-named traveller took a seat upon a cliff, just above an enormous chasm, made apparently by the in-pushing ocean, noteing, as it were, the record of its centuries in the solid earth. The quartered moon, now on the rear of the retreating night, was yet quite undimmed. At a little distance, the morning star was beaming down like an eye of heavenly love. Some light, morn-tinged clouds now and then flitted across the luminaries, through which they still tenderly shone as through a transparent veil. But beneath, towards the horizon, what delicate hues, what broadening magnificence, and then what effulgent glories, as the central sun drew near, and at length rounded up into sight! At the same time, all this changefulness of vapor-shapes and of coloring was reflected still more diversely from the billowy mirror of the sea—a sea of glory it was indeed!

At first a few birds scatteringly tuned, as it were, to the grand choir; but, as the sense deepened, the multitude of songsters burst forth in all the many-toned fulness of their morning orisons, the waves mingling their deep accord as they rolled round the romantic shores. The great heart of Nature seemed in sublimest worship. And was there not sweet melody in the heart of man likewise? Of him, that just one, we can venture a conjecture. He who had so scrupulously performed his duty to his fellow-man, had well prepared for morning sacrifice to his Maker. Beyond all this gloriousness of the visible creation, this man, with piercing faith and worshipping love, must have beheld the Father of Lights.

Dear friends, if this incident of life and scene of nature shall perish from your remembrance, still the duty of justice in the least thing abides forever. Finally, do, *do* remember, that though the imperceptible breach you may make in your neighbor's wall may cause him no harm; yet it may occasion a corresponding breach in the enclosure around *your* moral nature, which may grow deeper and wider, and through it at length, evil demons may leap, carrying in defilement and desolation.'

CHRISTIAN LAYMAN.

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The Second edition of this valuable work is just published, and for sale at the office of the Christian Register. The full title is this:—

'The Christian Layman, or the Doctrine of the Trinity fully considered, according to the Bible.'

The topics are treated with ability and candor and those who wish to receive and diffuse light, on the subject, will do well to purchase it to read as well to distribute. It is published at the very low price of one dollar for 4 copies.

WORKING OUT SALVATION.

The Emperor and Empress of Germany are required by the Jesuits, on Maundy-Thursday of each year, to wash the feet of twelve poor old men, and as many women, as a *good work* by which they merit the favor of God! The oldest woman thus washed this year is 104, and the oldest man 108.—*Boston Recorder.*

TEMPERANCE AT THE WEST.

Within the circumference swept by a radius of five miles from the centre of Pittsburg, the Washingtonians number 15,000. In Cincinnati, within nine months, 13,000 have been enrolled, and 5,000 more in the country. In Louisville, 3,000. In St. Louis, 5,000. In Kentucky, more than 20,000. In Illinois, 10,000 signatures were obtained in eight weeks. In Ohio, 60,000. In all the Western States not less than 15,000—probably, 200,000.—*Ibid.*

## OBITUARY.

GEO. BOND, ESQ.

[From the Boston Daily Advertiser of Thursday.]

*Death of George Bond.*—It is with the most profound sorrow that we announce the death of GEORGE BOND, Esq one of the most intelligent, active, useful, and benevolent of our citizens. This event took place at Philadelphia, whither he had gone within a few days past, in the hope of finding some relief in the effects of a short voyage, from a severe illness under which he had been suffering for some time. Instead of finding the hoped for relief, he sunk even more rapidly under his disease, so as to be unable again to reach his home. Devoted during his whole life most assiduously to the arduous duties of an extensive mercantile employment, he has always been ready to listen to the numerous calls upon his time and services, for the promotion of objects of benevolence, and of public utility, and to all such objects, while possessed of the means, he was a most liberal contributor. The public owe much to his enterprise and enlightened public spirit, and very many individuals owe more to his kindness of disposition, and his untiring benevolence. As an intelligent, upright and honorable merchant, he sustained the highest character, and by his readiness to aid the distressed, to relieve the embarrassed, and to assist the deserving, few men among us have more richly earned the title of a BENEFACTOR.

## GENERAL INTELLIGENCE.

*Heavy Damages.*—We learn that in the reference, in the case of Mr. Brewer, of Westfield, who was dangerously injured, at the collision of the cars, last fall, on the Western Railroad, near Westfield, the referees have awarded to Mr. Brewer $5,650 damages.

*American Bible Society.*—At the late annual meeting of the American Bible Society, in New York, there were several interesting speeches. Among those who addressed the meeting was Mar, Yohannan bishop of Ooroomiah, in Persia. A handsomely bound bible was presented to him on the occasion, by the President. In the course of his remarks in reply to the address of the president, Mar Yohannan said that among the 40,000 inhabitants of his province there were but four or five copies of the New Testament. After stating in connexion with this fact, that he had been told by the Secretary of the Bible Society, that they could make 1000 bibles in a day, the bishop said.

'We ask the Bible Society to multiply bibles for that famishing people. Other nations are looking to you from the dark East, and asking you to send them the bible.'

There is now a prospect that the bible may ere long be given to them. Rev. Wm. Glen, an accomplished scholar from Scotland has spent 17 years as a Missionary at Astrachan. After spending 6 or 7 years at home he has now returned to Persia, and at an age between 60 and 70 is now about completing the translation of the Old Testament. The New Testament has been translated by Rev. Mr Perkins. Aid is now asked for publishing it.

*American Education Society.*—In the accounts of the late anniversary meetings at New York, we find an abstract of the twenty-sixth Annual Report of the American Education Society.

It appears that the American Education Society consists of a union of four separate Societies.—The original 'American Education Society'—the 'Central A. E. Society' the 'E. S. of the Evangelical Lutheran church'; and the 'Board of Education of the German Reformed church.'

It seems that the deficiencies of the Treasury have of late cramped the operations of the society. Their benefactions have been very much restricted, and an earnest call is made upon the public for aid. During the year past 615 persons have received aid in different stages of their education. Of these, 396 are connected with the Parent Board, 219 with the Central, 46 with the Lutheran, and 31 with the German Reformed.

The number of persons assisted this year is 127 less than the number of last year. There has been a gradual diminution in the number received to the patronage of the Society for several years past. During the past year it has been still more diminished by a vote requiring greater preparation previously to admission.

*Nine* beneficiaries have been dismissed on account of insufficient scholarship, and *three* for moral delinquency.

The receipts of the year have been $32,352,25.
The expenditures have been $34,491,72

The permanent funds of the Society amount to about $75,000. They consist, in part, of bonds given by benevolent individuals for the endowment of Scholarships. The payment of these bonds by the condition of subscription, cannot be required till the decease of the donors. The annual interest on the bonds forms a part of the receipts.

At the close of the Report the Directors speak particularly, among other topics, of the importance of their cause in its relations to the spiritual interests of the west.

*Case of Colt.*—Judge Kent has refused to set aside the verdict against Colt. The opinion of the Court was delivered on Thursday. Colt was present, heard the decision with indifference, and laughed while making some remark to his counsel. The bill of exception will now be argued before the Supreme Court. The following are Judge Kent's closing paragraphs:

'The verdict of a jury is and ought to be a solemn and almost a sacred event: and never, if the Court might judge from outward manifestations, did a jury hear, consider, and render their verdict with more decorum, deliberation, and propriety.'

'This court cannot, under the affidavits produced, disturb this verdict: and they deny the motion, under the fair conviction, that granting it would be setting a precedent that would impair, if it did not almost vitally weaken the administration of justice in criminal cases of magnitude and importance.'

*Temperance in Portland.*—The Board of Alderman have resolved that the public good does not require the sale of intoxicating drinks in that city. Taverns were licensed, with the restriction that they should not be allowed to sell intoxicating drinks.

*Sale of New York Rail Roads.*—The Catskill and Canajoharie Railroad was sold on Friday last on a State mortgage of $200,000. It brought only $11,600!—The Ithaca and Oswego Railroad was sold at the same time on a State mortgage of $315,700. It brought only $4,500! So that the State losses on its advances to these two minor works, about $500,000, though the first is finished for 28 miles from Catskill, and the other completed. The New York Tribune says, we think there has been great improvidence in rushing these works to the hammer at such a season. Their bare rails are worth for old iron much more than they brought. *Atlas.*

*Cause of Temperance.*—A late number of the Nashville Whig states the following case of conversion to Temperance principles.

On Sunday last, a merchant of this city, who had been in the habit of dealing in spiritous liquors, joined the Temperance Society. On Monday morning he gave a practical exhibition of his sincerity in the cause, by emptying his remaining stock of liquor in the street. When men are thus influenced and thus act, the cause of temperance must triumph. —*Nashville Whig.*

*Agriculture.*—A correspondent of the New Genesee Farmer advises those who, on a rainy day take from a bed of cabbage some plants for transplanting, to select the *blue short-legged ones* because the *long legged ones* are mostly *scullions*, and wont have any heads!

*Congress, Tuesday, May 10.*—In Senate, Mr Tallmadge presented resolutions of the Legislature of New York, recommending to Congress such action as is necessary for a reduction of postage on letters and an abolition of the franking privilege.

The bill further to provide for the administration of remedial justice in the Courts of the United States (by the removal of cases from the State to the Federal Judiciary) was ably advocated at some length by Mr Choate, who replied to Mr Buchanan's remaks of Monday.

The Appropriation Bill was taken up for the purpose of acting upon the Senate's amendments.—The amendment substituting $100,000 for $50,000 as the appropriation for the Boston Custom House, was rejected—ayes 60, noes 66.

A communication was received from the War Department, proposing a plan for the termination of the Florida war. It proposes that a proclamation shall be made to the Indians that hostilities have ceased; that they shall be assured of security from injury, provided they themselves commit no violence upon the settlers.—No reconciliation between the contending parties is feasible, on account of the long period during which the war has been carried on;—all that can be expected is a truce, giving the Indians distinctly to understand that it will continue so long as they remain quiet. To procure a settlement of the country, it is recommended that a bounty in lands be given to each emigrant, and also a musket and a certain quantity of powder and ball, with which to defend himself in case of an attack by the Indians. A cordon of U. S. troops is to be placed round the settlements, to be employed only if aggression take place.

Among the subjects of some interest, the Navy appropriation bill has been discussed in the House at Considerable length, but no full vote has been taken.

On Monday, 23d inst, after a further discussion in Committee of the whole an amendment was adopted, by reducing the appropriation proposed in the original bill from $3,195,432 to $2,335,000—yeas 113, nays 89. In the doings of the Senate, for several days, there was nothing of much interest.

The following resolution was submitted in the Senate by Mr. Talmadge.

*Resolved*, 1. That by the Constitution, the United States are bound, not only to guarantee to every State, a Republican form of Government, but also, to protect each of them against invasion, and upon proper application, domestic violence; 2. That the form of a government with which a State came into the Union, and has been recognized and represented as a member of the Union, must be taken and regarded as Republican, and that such State is entitled to all the protection against invasion and domestic violence which is pledged by the Constitution of the U. States; 3. That the government of a State, so coming into the Union and recognized, can only be changed or superceded consistently with the principles of our American Republics, when it is done in pursuance of, and in the mode prescribed by the laws of such State, and that any attempt by force to overthrow that government, is disorganizing and revolutionary, tending to anarchy and bloodshed, and, in the end, to the destruction of public liberty; and is such a domestic violence as entitles that State by her Legislature, or Executive when the Legislature cannot be convened, to apply for and obtain from the United States, protection against the same. 4. That the application for aid by the Legislature of Rhode Island—one of the original thirteen States, to the President of the U. States, for protection against domestic violence, was within the meaning and terms of the Constitution, and that it was the duty of the President of the United States to take such preparatory steps as a wise and prudent forecast demanded, and to adopt such efficient measures as are contemplated by the Constitution and laws made in pursuance of it, for giving such protection.

*Resignation of Mr Winthrop.*—The Hon Robt. C. Winthrop has resigned his seat as Representative in Congress from this District. This step has been taken in consequence of the severe illness of a member of his family. We quote the following passages from his letter to his constituents.

I should be extremely reluctant, at all times, to retain a public trust, while I was unable, from any cause, to fulfil its responsibilities. In any ordinary condition of the business of Congress, however, I might be willing to rely on your indulgence to excuse my absence from my post under the dispensation of Providence which now controls me, and might hesitate about putting you to the trouble of a special election at so advanced a period of the session.

But I cannot forget that the most important business of the session is still to be transacted, and that questions are to be settled, in the course of the next two or three months, of incalculable moment both to the true honor of the Nation and to the best interests of the People.

I refer, I heed hardly say, to the question,—whether an adequate Revenue shall be raised for paying the debts, redeeming the credit, and providing for the common defence and general welfare of the Country;—and whether it shall be raised by such a system of discriminating and specific duties, as shall promote the great interests of American Commerce and Navigation, and protect the Labor of our own land in all its branches.

*Launch of the Cumberland.*—The frigate Cumberland was launched Tuesday in presence of a vast number of spectators. She moved gracefully from the stand which she has occupied for seventeen years, into the water, where she was received amidst the hearty acclamations of the vast multitude who highly enjoyed the spectacle. She is pronounced a very handsome ship. She is to be taken into the dock immediately after the Independence, to be coppered, after which she will be masted and fitted for sea.—*Dai. Adv.*

*From Europe.*—By the arrival of the Acadia, in sixteen and a half days from Liverpool, we have English papers of May 4th.

In the British Parliament the Ministry seemed to be sustained in all its measures. Nothing of much importance had transpired in Parliament.

The overland mail from India had brought Chinese dates to Feb. 14th. The state of affairs there remained about the same as at the previous dates.

The Boston Atlas gives the following view of the intelligence respecting commercial affairs and interests.

The most important intelligence, important to us from the effect it cannot fail to have upon the business and financial and commercial condition of this country, relates to the state of the trade and the market of Great Britain. We regret sincerely to announce that in this respect a very serious and decided change for the worse, has taken place since the last accounts. The passing gleam of sunshine, which appeared in the improvement of cotton, has been found to have been illusive. It has passed away, and a gloom deeper than before has succeeded. We have already too often referred to the causes in operation, which produce and which will continue to produce, this depressed condition of our great staple in the English Market, and as a necessary consequence, every where else. The constant endeavors of the English to increase and improve the amount and quantity of the East India Cotton, lies at the root of the whole evil. The cause and the effect are so evident, that he who runs may read. In the very case before us what do we find to have been the one great cause of the depressed state of the cotton market? Nothing less than this, *that during the week preceding the 23d of April the import of East-India cotton was within less than three hundred bales; equal, in amount, to that of American!* What a startling fact! The time has been within a year when these imports did not amount to a twelfth part of the American. And now we find the imports of cotton from Bombay equalling, in amount, one-third of the whole importation, exceeding that of all the other kinds together, except the American, and only falling a trifle short of that! We find, from the records contained in the Liverpool Mercury of the 25th of April, that during the preceding week the total amount of imports into that city was 9978 bags of cotton, as follows:

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|---|---|
| United States, | 3592 |
| Bombay, | 3302 |
| West India | 2388 |
| Brazil, | 696 |

The same paper contains the following table of imports into Great Britain for sixteen weeks, ending April 22.

| | Year 1842. | Year 2841. |
|---|---|---|
| American, | 342,598 | 296.824 |
| Brazil, | 28,001 | 27,146 |
| Egyptian, | 6,593 | 15,443 |
| Dener. W. I. &c. | 4,586 | 11,814 |
| East India, | 92,698 | 46,289 |
| Total, | 474,476 | 396,446 |

It will be seen from this that the increase of the imports of East India cotton during the first sixteen weeks of 1842, as compared with the same period in 1841, has been 46,409 bales, or at the ratio of more than a *hundred per centum*. That of American has been 45,874, or in the ratio of about fifteen per cent only.

*Emigration from Ireland to America.*—The number of emigrants to America, from the port of Limerick alone, up to the date of the last intelligence from there, has been 3032 sailed this season. Besides these, nine other vessels are either about to sail or entered for passengers at that port and at Galway.

From Cork we learn that eighteen emigrant vessels have left that place, since the 10th of March, with 3690 passengers.

*West India Steamers from France.*—*The Courier Francois* states that the government are about to despatch the steam-frigate Gomer from Rochefort for the West Indies, being the first of the French trans-Atlantic steamers which are to compete with the English company. Three commissioners, under the direction of M. Saladin, inspector of the finance department, are to proceed with this vessel, for the purpose of organising the packet service throughout the West India Islands and the Spanish Main. The commissioners will proceed first to Port Royal, Martinique, which is fixed on for the principal station. It is expected that on the return of the Gomer, the other steamboats will be ready, and that the trans-Atlantic communications will proceed regularly and without interruption.

*The Niger Expedition.*—A letter from one of the survivors of the voluntary exiles to the swamps of the Niger, dated from on board her majesty's steam-vessel the Wilberforce, Island of Ascension, February 13, states that very few are left to recount what they have seen and felt during the expedition. All the marines had died, with the exception of Sergeant Hodges, Privates. G. Velley, D. Bloomfield, H. Gibson, and W. Innes; these had been attacked with African fever, and recovered, but the disease had made a permanent mark on some of their constitutions. It was expected, that the Wilberforce would again go up the river very soon, but it was doubtful whether any would live to state the result. She would remain at the Island of Ascension for despatches from the government by a sixteen-gen brig, which was daily looked for. The actual number of deaths is stated to be about seventy, all of them having happened in from four to six weeks. Mr. Waddington, of Liverpool, had been appointed boatswain of the Wilberforce, and was very highly spoken of. Those who are spared calculate on returning to Liverpool about August next.

*France.*—The Courier Francaise states on the faith of a letter from Toulon, that whilst vessels engaged in conveying slaves across the Atlantic are carefully watched, the same trade is carried on in the Mediterranean with impunity—that slave markets are held in the regencies of Morocco and Tripoli towards the end of March, and that ships under the Greek and Ottoman flag transport a number of slaves to the Levant. The European powers have nevertheless, consular agents at all these ports, and the law by which the Greek government forbids any traffic in slaves authorises their agents to prevent them from being shipped on board Grek ships.

*Egypt.*—Accounts from Alexandria, dated the 6th ultimo, state that Mehemet Ali was at Minet-el-Gamk, in the Sharkie (Lower Egypt,) where he was as anxiously engaged in agricultural pursuits as he had formerly been devoted to the arts of war. He had constructed 600 sakies, or machines for irrigation, and the entire population was engaged in making embankments. For the purpose of improving the cotton grown in Egypt, he had imported three cargoes of cotton seed from Sennaar, and a further supply from Georgia, in the United States, which was to be sown this season.

We understand that the Rev. Mr Farley, of Brooklyn, New York, is expected to preach at the South Congregational Church, (late Mr Motte,) to-morrow.

## MARRIAGES.

In this city, on Monday, May 23d, in the South Congregational Church, by Rev. S. M. May of South Scituate, Mr. Israel Nash, to Miss Deborah C. Briggs, both of Boston.

In this city, on Tuesday morning Mr David Tyler, of Richmond, N. H. to Miss Clarissa B. Allen, of Boston.

At Jamaica Plain, on Thursday evening, by the Rev. Dr. Gray, Mr Samuel S. Cudworth, of this city, to Miss Almira James, of J. P.

In New Bedford, on Tuesday evening, by Rev. E. Peabody, William J. Rotch, to Emily, daughter of Charles W. Morgan, Esq.

At Burlington, Vt., 8th inst, Mr. Henry S. Wainwright, of this city, to Miss Mary H., daughter of Hon Milo F. Bennett.

## DEATHS.

At Bangor, Me, Maria E. wife of G. G. Cushman, Police Judge, 31.

In Philadelphia, on Monday, 22d, inst. George Bond Esq. of this city.

Lost overboard from ship Concordia, on the passage from Calcutta to Boston, Jan 21st in the Bay of Bengal. Lewis Henchman, of Boston, seaman, 18.

At South Hingham, on Sunday last, Mrs Ann C. A. wife of Mr. Caleb Hersey, and daughter of the late Rev. Nicholas B. Whitney, aged 40 years.

At Lexington, 15 inst, Geo Muzzey, son of Amos and Louisa Hill, 3 years.

At Lancaster, May 19, Mr Oliver Carter 84.

At Lancaster, 16th inst, Maj Fabius Whiting, late of the U. S. Army.

At New York, 20th inst, Mrs Caroline wife of John C. Cone, and daughter of Capt Samuel Jones, late of Boston, aged 35.

In Bridgewater, 21st inst, Bradford Mitchell, 90.

In Dorchester, 21st inst, Joseph Tuckerman, son of Dr J. P. Spooner, 6 years.

In this city, on the 11th inst, Mr Abner House, aged 58.

In this city, on the 21st inst, Mr Martin Wheelan, aged 41.

FOR SALE.

A lot of land, containing nearly eight acres, situated in Cambridge, Mass. Part of it is bounded south about four rods on the road, leading from the Botanic Garden to the road; leading from Cambridge to Lexington. This part of the lot is bounded west by land of the heirs of the late Joseph Bates. The other, which is the greater part of the lot, is bounded south by land of the said heirs, and west by an open lane, leading from the first mentioned road by the Botanic Garden, to the northwest corner of the lot; east by land of Mr Austin. Part of the lot is more elevated than any other land within the same distance from the College buildings. From it is a very extensive prospect, especially south east and south over Boston and several of the neighbouring towns. It is a beautiful situation for a country seat, and is already furnished with sundry requisites, which gentlemen of taste, who build in the country, procure at great expense of time and money, viz: apple trees, which, although not of the best kinds, would serve for stocks for such varieties as might be desired. Pear trees of the most delicious fruit, the average annual value of the product of which, if the trees had proper care taken of them, and were guarded against depredations, till the pears are ripe, would not be less than twenty dollars. Oak, walnut, and various other forest trees—a natural pond, the water of which never fails in the dryest times. This, if cleared of accumulated vegetable substances, would be of great value, or the circumjacent land, would make a good fish-pond. The greater part of the soil is a deep rich loam. A long pay day will be given, if desired, for the greater part of the price. From the description above given it will be easy to find the lot. For price, inquiry may be made of the subscriber, Milford, N. H., by mail.

SOLOMON K. LIVERMORE.
Milford, N. H., May 28, 1842. 3m

LIVERMORE'S COMMENTARY.—The Four Gospels, with a commentary, by A. A. Livermore, 2d edition, 2 vols, 12mo. Just published and for sale by JAMES MUNROE & CO., 134 Washington st. may 28

SCRIPTURE TRUTHS.—In Questions and Answers, for the use of Sunday schools and Families, 2d edition. Just published and for sale by JAMES MUNROE & CO., 134 Washington st. m 28

A BRIEF and Explicit Statement of Unitarian Views, by a Minister to his Congregation. For sale by JAMES MUNROE & CO., 134 Washington street.

UNITARIANISM, a Benevolent Faith, by Rev. J. Scott Porter, of Belfast, Ireland, being Tract No. 178, A. U. A., price 3 cents. may 28

ONLY $1.25! For Ladies best quality of Half Gaiters and Gaiters Shoes. At T. H. BELL'S, 155 Washington street, opposite the Old South Church. may 28

FOLLEN'S WORKS—The works of Charles Follen, with a memoir of his life, in 5vols, 12mo—for sale by J. MUNROE & CO, 134 Washington st. m28

LIVERMORE'S COMMENTARY—The Four Gospels, with a commentary, by A. A. Livermore. 2vols, 12mo—just published and for sale by m28 J. MUNROE & CO, 134 Washington st

MEDICAL BOOKS.—A general assortment of all the most popular Medical Works, new and old, for sale at TICKNOR'S, corner of Washington and School streets, at the lowest prices—among others may be found Dunglinson's Practice; Medical Dictionary; New Remedies; Physiology and Hygiene; Dewees's Midwifery, Children, Females, &c.; Ramsbotham's Midwifery; Rigby's Midwifery; Marshall Hall's Practice; Tweedie's Library of Practical Medicine; Wood and Bache's Dispensatory; Billard on Children; Stewart on Children; Mayo's Pathology; Pharmacopœia of the United States; The Dublin Dissector; Wilson's Anatomist Vade Mecum; Druitt's Surgery; Loennec on the Chest; Hooper's Medical Dictionary; Cooper's Surgical Dictionary; Stokes and Bell's Practice; Hunter's complete Works; Eberle's Practice; Beck's Medical Jurisprudence; Paxton's Anatomy; Good's Study of Medicine; Louis on Phthsis; Velpeau's Midwifery; Horner's Special Anatomy; Paine's Materia Medica; Clark on Climate; Gilbert on the Blood; Liston's Surgery; Ellis's Formulary; Billings's First Principles of Medicine, &c. may 28

THEIR'S HISTORY OF THE FRENCH REVOLUTION.—An American Edition of this great work is now in a course of publication in weekly numbers, in excellent style, and accompanied with the French Plates—thirteen in number, done on steel. The work is valuable and well deserves the great sale it has met in France, which, it is mentioned, has reached forty thousand copies at the commencement of the American Edition. It has added much to the reputation of its eminent author, M. B. Theirs, and has been commended as a model of narration and historical criticism. It is issued in a form, that brings it within the reach of the mass of readers; while, at the same time, it stands well in point of excellence. It will be complete in 60 weekly numbers at 12 1-2 cents each. MESSRS. JORDAN & CO., 121 Washington street, alone supply the work here. may 28

THE SCHOOL LIBRARY.—Published under the sanction of the Mass. Board of Education, 25 vols. of the large and 12 vols. of the Juvenile series are now ready for delivery.

Visiters in the city are invited to call and examine these works—Descriptive Catalogues furnished gratuitously on application to the Publisher's at 109 Washington street, up stairs.

THOMAS H. WEBB, & Co.
May 25th, 1842. 3t may 28

COBBETT'S AMERICAN GARDENER.—The American Gardener; a treatise on the situation, soil, fencing, and laying out of Gardens; on the making and managing of hot-beds and green-houses, and on the propagation and cultivation of vegetables, herbs, fruits and flowers, by W. Cobbett—1st American edition. Address (post paid) SAXTON & PEIRCE, 133 Washington st. m28

VALUABLE WORK OF TRAVELS.—Notes of a Tour through Turkey, Greece, Egypt, Arabia, Petrea to the Holy Land, including a Visit to Athens, Sparta, Delphi, Cairo, Thebes, &c., by E. J. Morris—2vols. Just received and for sale by SAXTON & PEIRCE, 133 Washington st. m28

MADAGASCAR RAT EXTERMINATOR—The public are respectfully informed that the article now offered is one of the surest remedies that has ever been introduced. It takes precedence over all other poisonous drugs that have been invented, for it is perfectly harmless in its nature, and can be used without the fear of being poisoned, such as rats, after eating it, taking recourse to water. It has lately been introduced into this country, and every one who wishes to get rid of these troublesome animals, can do so, by calling at No. 62 Broad st. Price, 75 cents per box. Warranted or no sale. Persons who have used this article are ready to testify at its wonderful effect. m28

IMPORTANT WORK, now in course of publication, a Dictionary of Arts, Manufactures and Mines, by Andrew Ure, M. D., F. R. S., &c., illustrated with 1241 engravings. This is unquestionably the most popular work of the kind ever published, and a book most admirably adapted to the wants of all classes of the community.

To any person sending us $5 at one time, in advance, we will forward the numbers, by mail, as soon as they come from the press. Address (post paid) SAXTON & PEIRCE, 133 1-2 Washington st.

No 7 this day published and for sale at 25 cents the single number. m28

NEW BOOKS—This day received—Notes of a Tour through Turkey, Greece, Egypt, Arabia Petrea to the Holy Land, &c., by E. Joy Morris, 2 vols.

Ribs and Trucks, from Davy's Locker, being Magazine matter broke loose, and fragments of sundry things in-edited, by The Life of the Rev. Wilbur Fisk, D. D., First President of the Wesleyan University, by Joseph Holdich, 1 vol, oct.

Fathers and Sons, a novel, by Theodore Hook, 2v, 12mo. What's to be Done, or the Will and the Way, by Harriet Martineau, author of Wealth and Worth, 1vol, 18mo. For sale by SAXTON & PEIRCE, 133 Washington st. m28

SCHOOL FOR GIRLS IN DUXBURY.

THE Summer Term of this School will commence on Wednesday, June 1st. Instruction will be given by competent and experienced teachers in the common and higher branches of English education—the French language—needle work and music. Pupils will receive every necessary attention both in and out of the school.

The Town of Duxbury is located on the sea shore 32 miles from Boston, and is considered a healthy, pleasant resort, especially in the summer season.

Terms, $30 per quarter, including board—Music $10 per quarter, extra. Refer to Rev. Josiah Moore, Duxbury, Alden Bradford, Esq., and Dr. John Ware, Boston. is2m may 7

BOOTS AND SHOES—THEO. H. BELL, 155 Washington street, opposite the Old South Church, respectfully informs his friends and the public in general, that he has received his fall supply of Spring and Summer Boots and Shoes, of the latest styles, and of every description, consisting in part of Ladies Kid Ties and Slips, of all colors, 75 to 1,25
" Light and Black Gaiter Boots, 2,00 to 2,50
" " " Half Gaiters, 1,25 to 1,50
" " " Gaiter Shoes, 1,25 to 1,50
" Fine Kid and Morocco Village Lace, 1,13 to 1,38
" Fine Kid and Morocco Ties, spring heels and runarounds, 1,00 to 1,25
" Kid Ties and Slips, 50 to 75
Gents Fine French Calf Boots, 5,50 to 6,00
" Fine and Common Calf Boots, 3,50 to 5,00
" Fine Goat Boots, 3,50, to 4,50
" Calf, Goat and seal peg'd Boots, 2,50 to 3,00
" Calf, Goat and Cloth high cut Shoes, 1,75 to 2,25
" Kid Walking Pumps, 1,37 to 1,75
Misses, Boy's and Children's Boots, and Shoes of every description and quality.

Persons in pursuit of a first rate article of Boots and Shoes will do well to call as above, as every article is particularly made for the subscriber and warranted, they can depend upon having a prime article at the lowest market price. A large assortment of French Shoes constantly on hand of the latest patterns. 2mis a 30

LECTURES UPON UNITARIANISM.—Twelve Lectures, in illustration and defence of Christian Unitarianism; delivered in the Meeting House of the First Presbyterian Congregation. Belfast, by J. Scott Porter, one of the Pastors of the Congregation. For sale by JAMES MNNROE & CO., 134 Washington street. may 28

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'a collection of psalms and hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Boston. Church of the Messiah New York (Pev. Dr. Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 134 Washington Street (up stairs.) may 28.

HAWTHORNE'S NEW WORK.—Biographical Stories for Children, containing the history of Wm. Newton, Johnson, Cromwell, Franklin, and Queen Christina, by Nathaniel Hawthorne, author of 'Twice Told Tales', ect. Just published and for sale at TICKNOR'S corner of Washington streets. a 28

NEW BOOKS.—Borrow's Gypsies—This day received by TICKNOR, Agent, corner of Washington and School st. The Zincali; or an account of the Gypsies of Spain, with an original collection of their Songs and Poetry, by George Borrow, late Agent of the British and Foreign Bible Society in Spain—also recieved as above. The Crisis of Heaven's Love and Earth's Hate, in the trial and crucifixion of the Lord Jesus Christ; by Enoch Mack.

Periodicals for April, already received—The Lady's Book; Graham's Magazine; The Dial. my 21

BOOKS—Selections from the writings of Fenelon, by Mrs Follen; selections from the works of Jeremy Taylor; Eutopia, or History of King Richard 3d, by Sir Thos. More; Feltham's Resolves, divine moral and political; Latimer's Select Sermons; Ware's Discourses; Ware's Hints on Extemporaneous Preaching; Watson's Apology for the Bible; Meditations for the afflicted and sick; Nature and design of a Christian Church, by late Rev. Jos. Lothrop, D. D., with remarks on the Lords Supper by another hand; Luther and his times; Cranmer and his times; Tucker's Light of Nature; Paley's works complete; Moral and Spiritual Culture; by Rev. R. C. Waterston; Biblical Dialogues, in 2vols, by Susanah Rawson; Krummacher's Parables; Butler's Analogy—Combe on the Constitution of Man—Livermore's Commentary; Wilberforce's Correspondence. For sale at SIMPKINS'S, 21 Tremont Row. m21

BURNAP'S LECTURES—Lectures on the sphere and duties of Woman, and other subjects, 12mo, pp. 272—Lectures to young men on the cultivation of the mind, the formation of character, and the conduct of life, by George W. Burnap, 12mo, pp. 224.

'These volumes are exceedingly able, timely, and striking. That to young men contains three lectures additional to those first published; one of which drew favorable notices from every quarter on its appearance in our pages. The volume addressed to the ladies, though it omits physical education and legal rights, is worthy to go forth a fellow-laborer with that to the young men, and both are, as far as we know, the best books on these subjects.'

Hunt's Merchants Magazine and Commercial Review. For sale by J. MUNROE & CO, 134 Washington st. m21

RARE WORK—The Works of Nathaniel Lardner, D. D., complete in five volumes quarto—for sale low by WM. CROSBY & CO, 118 Washington st. m21

*GATES' ACADEMY, MARLBOROUGH.*

THE next Term of this Institution will commence June 7th. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state the facts:

1st, That he has been employed by the same Board of Trustees 9 years, and each year with increasing patronage.

2d, That Teachers, fitted at this school, have, almost without exception, been employed successive seasons in the districts in which they first taught.

3d, That no one has been offered as prepared for College and rejected. The requisitions for admission to this school are good moral character. Instruction will be given on the Piano by Mrs. Delta E. Bucklin, an accomplished Teacher. Terms, $7 for 24 lessons. S. F. BUCKLIN, B. W. HILDRETH, S. R. PHELPS. } Com. of Trustees.
May 21. 3w

UNITARIAN VIEWS—A brief and explicit statement of Unitarian Views, by a minister to his Congregation. This day published—price 4 cts., by J. MUNROE & CO, 134 Washington st. m21

COOPER'S SEA TALES—Just published and for sale by TICKNOR, corner of Washington and School streets, Cooper's five sea stories—The Pilot, the Red Rover, the Water Witch, Homeward Bound, the Two Admirals—bound in uniform style for a library. Also, the Leather Stocking Tales, in 5 vols

## POETRY.

[From the Southern Christian Advocate.]

### RECOLLECTIONS.

Do you remember all the sunny places
Where, in bright days, long past, we played together?
Do you remember all the old home faces
That gathered round the hearth in wintry weather?
Do you remember all the happy meetings,
In summer evenings, round the open door—
Kind looks, kind hearts, kind words, and tender greetings,
And clasping hands, whose pulses beat no more?
Do you remember them?

Do you remember all the merry laughter;
The voices round the swing in our old garden;
The dog that, when we ran, still followed after;
The teasing frolic, sure of speedy pardon?
We were but children *then*, young, happy creatures,
And hardly knew how much we had to lose—
But now, the dream-like memory of those features
Comes back, and bids my darkened spirit muse.
Do you remember them?

Do you remember when we first departed
From all the old companions who were round us,
How very soon again we grew light-hearted,
And talked with smiles of all the links which bound us?
And after, when our footsteps were returning
With unfelt weariness o'er hill and plain,
How our young hearts kept boiling up and burning,
To think how soon we'd be at home again?
Do you remember this?

Do you remember how the dreams of glory
Kept fading from us like a fairy treasure;
How we thought less of being famed in story,
And more of those to whom our name gave pleasure;
Do you remember in far countries, weeping,
When a light breeze a flower hath brought to mind
Old happy thoughts, which till that hour were sleeping,
And made us yearn for those we left behind?
Do you remember this?

Do you remember when no sound woke gladly,
But desolate echoes through our home were ringing,
How for awhile we talked—then paused full sadly,
Because our voices bitter thoughts were bringing?
Ah me! those days—those days! my friend, my brother,
Sit down and let us talk of all our wo,
For we have nothing left but one another;
Yet where *they* went, old playmate, *we* shall go—
Let us remember this.

MRS. NORTON.

### A TEMPERANCE HYMN.

BY MRS. SIGOURNEY.

We praise thee—if one rescued soul,
While the past year prolonged its flight,
Turned shuddering, from the poisonous bowl,
To health, and liberty, and light.

We praise thee—if one clouded home,
Where broken hearts, despairing, pined,
Beheld the sire and husband come,
Erect and in his perfect mind.

No more a weeping wife to mock,
Till all her hopes in anguish end—
No more the trembling mind to shock,
And sink the father in the fiend.

Still give us grace, Almighty King!
Unwavering at our posts to stand,
Till grateful at thy shrine we bring
The tribute of a ransomed land.

Which from the pestilential chain
Of foul intemperance, gladly free,
Shall spread an annal, free from stain,
To all the nations, and to Thee.

### TOTAL ABSTINENCE.

More of good than we can tell,
More to buy, with more to sell,
More of comfort, less of care,
More to eat and more to wear—
Happier homes, with faces brighter,
All our burthens rendered lighter,
Conscience clean, and minds much stronger,
Debts much shorter, purses longer,
Hopes that drive away all sorrow,
And something laid up for to-morrow.

## MISCELLANEOUS.

### THE CLERGYMAN'S WIDOW.

The reflecting portion of the world sympathize heartily with the sorrows of the widow; and of the sorrows and varieties of trials connected with all the varied classes of widows, the pensive part of the public have a correct idea; but there is one class of of widows whose peculiar kind of change, distress and desolation, is but rarely touched upon by those who draw on the sympathies of mankind; and yet of all the tribes of mourners, who may say to those who may pass by, 'Is there any sorrow like unto my sorrow?' the widows of the clergy are that most afflicted class; between them and other widows there are no few shades of difference; there is a change—a sad change to all—but to them most of all.

The wife of the clergyman, like the clergyman himself, holds no fixed place among the various grades of society; if humble, she is not even conversant in the aristocratic branches of society; if wise, she is more generally found among the middle classes; and, if useful, not unfrequently does she mix with those accounted poor, in the world's eyes; if gentle and prudent, she walks among all acceptably, unflattered by the attentions of the noble, yet not ungrateful; and, visiting the poor, is yet uninjured by contact with the lowly. The pastor is still more free, and less affected by caste; to-day the guest of nobles, to-morrow on mountain and moor, the visitor of the wind-swept hut, he sits with the peasant and the peasant's children; travel, and the free wind of heaven have given a relish to the humble food which is timidly, yet affectionately offered; and, if he partakes with the poor man of oaten cake or the more humble potato, a sacred blessing on his honored head goes up from the host, and from that poor household; and the pastor returns homeward, not less a pastor, nor less suited for the work of the ministry, nor yet for mingling with the great—because, like his heavenly Master, he loved the poor, and because the poor 'ministered to him of their substance.'

Blessed be God! hundreds of such pastors are around and increasing. How honored the wives of such—they live in an atmosphere of blessedness—every day they hear the claims of the poor, to the relief of which they are enabled by their influential position to be auxiliary—they hear the voice of grateful acknowledgement—their home is trodden by the feet of numerous wealthy and kindly parishioners—they are familiar with every parochial movement, and are favored by the Christian friendship and intercourse of surrounding ministers—their children grow up amid the kindness and attention of many—should even a trifling ailment visit their home, the knock of affectionate inquiry is frequent—should any want be manifested, it is often eagerly yet delicately supplied. The pastor's wife is happy amidst all this din of usefulness, kindliness, and comfort; and if her husband be faithful in the pulpit, and from house to house, and if her own heart responds to every gospel promise, and rejoices in every prospect of souls won from death to life, then indeed are her 'lines cast in pleasant places.'—'Praise the Lord, O my soul, and all that is within me bless his holy name!'

Thus full and overflowing is the cup of her happiness—it is even dangerous in its ingredients, for like every other prosperity, and akin to all of the machinery of devotedness, is the hazard of decreasing spirituality; be this as it may, the wife of the pastor is happy, honored, and blessed among women; days dawn in usefulness and prayer, and close in gratitude and peace; the sweet incense of holy prayer floats in the wide atmosphere, and penetrates from the parsonage to the remote and most lowly of the habitations of the flock; in one blessed volume of adoration the hearts of all are made one; and what heart so happy, knowing its own gladness as is the heart of a pastor's wife?

But suppose that the process of years had silently—fleetly rolled on—and that the desk and pulpit must know its transient possessor no more; suppose, 'full of years and honors, the aged man of God, like a 'ripe shock of corn,' is to be gathered to his predecessors—and that she—the loved and faithful friend of his bosom, witness and softener of his trials—is to survive; or let us suppose a case not unfrequent—that, in the midst of life's vigor and most energetic usefulness, the pastor is summoned to give an account of his stewardship—and the woman, still young, and expecting aught else than this, is suddenly bereaved; long, long does it appear but a dream, and tears seem unnecessary, the apparatus of death and the funeral array are but as a dream only; slowly and wearily the vision is invested with substantiality, and bitter truth demonstrates that it is simple, awful 'matter of fact,' the voice silent; the flock deserted—the house masterless—the kind and the true, and the faithful, departed; her joys clouded—her hopes withered—her babes orphans—and she a widow!

A few brief weeks, and the glebe house must be resigned, the sunny lawn where the children sported, the garden, with its endless pleasure, and the flowers which the children had planted, and on which the departed had smiled, each thing familiar is to be forsaken, and the world is all before her—her children partake of her bitterness; and in their fond memories, in after years, revert to the possession which, for a season, was theirs. Cowper, apostrophizing his beloved parent's picture, and full of the reminiscences of scenes 'where early childhood strayed,' writes thus:—

'Where once we strayed our name is heard no more;
Children not thine have trod my nursery floor.
'Tis now become a hist'ry little known,
That once we called the past'ral house our own;
Short-lived possession! but the record fair,
That memory keeps of all thy kindness there,
Still outlives many a storm that has effaced
A thousand other themes less dearly traced.'

But at the moment when widowhood is new, and the sorrowing heart scarcely fit for deliberation, where are the widow and the fatherless to turn! It is precious to think that a voice from heaven has proclaimed, 'Leave thy fatherless to me, I will preserve them alive; and thy widows, let them trust in me,' and they that trust in him are never disappointed. Still human heritage demands the adoption of some specific line of conduct; another home must be chosen, and another means of existence wrought out, and many a clergyman's widow has no home, no means.

The widow of a pastor who lived generously and affectionately towards the temporal and spiritual wants of men, is, indeed, a desolate object; soon does the tide of sympathy ebb, and what remains is dried up in the revolving years that pass on, until the once loved, honored, widely-known, and greatly happy, as the pastor's wife, becomes forgotten; other preachers have arisen, more gifted, more adapted to rising exigencies: new plans have obliterated the old, new generations arise; by little and little the old stock drops off, and after many years the widow gazes on her husband's church, and wonders how strange all things have become, since many know not of olden glories and benefits, for they were but children then; others have ceased to remember them, and she is a widow.

The writer of this article at one time learned that he lived in the neighborhood of one such as he now describes. Her husband had been one of eloquence and popularity in his day. Families, in baptizing their children, were wont to call them by the pastor's beloved name. His widow survived him some thirty years. At the time of the writer's visit she was not far distant from the 'better land.' She was very lonely; a humble habitation, a prophet's chamber in its furniture, the Bible of ancient days on the table; that Bible, and an aged servant, all that had stood by her; and there she sat, day after day, 'forgetting the world, by the world forgot; her very existence forgotten, and it was happy work to kneel beside that widow indeed, and, though not of her household of faith, yet loving her for her Master's sake, and for the sake of the work with which her husband was connected, to pour forth prayer on her behalf to the God of the widow. She appeared to be greatly comforted, and doubtless many hurried and vivid remembrances were busy in her lone mind. Not long after, the papers announced the death of Mrs. ——, ——, ——, and some who read expressed astonishment, and said, 'they thought she had been dead many years.

The families of preachers are often the worse attended to, and, while their flocks, 'have bread to spare,' their own little ones may be hungry.—They are also often engaged in plans so gigantic, in studies so profound, in labors so multifarious, that they are too apt to forget 'what the end may be;' the sickness and the sorrow, the mourning congregation, the eyes of many tears, the dismissal of chancel and pulpit, and vestry, and committee; the platform trodden by other feet the meeting hushed before other voices, the hearts occupied by other messengers of truth, and the shroud and coffin, the portion of their earthly tabernacle, while wife and little ones, to use the language of the beautiful chaunt of Wolff, 'sit alone and weep.'—*Ulster Times.*

### AN ABSENT BROTHER.

BY CHARLOTTE ELIZABETH.

In the last work of this popular writer, which has been republished in this country, are some fine passages. The object of the work is to show the superiority of religious over worldly and sinful pleasures, and the following passage closes with a sweet thought.

Two gay and thoughtless girls called upon Laura, a young lady of piety and elegant accomplishments, but who, seldom went into company. The young ladies commenced, as soon as the first reserve wore off, with exclamations of pity and indignation at her being so immured; assuring her that she ought at that moment to be doing the honors of the table to her brother's visitors. Laura mildly replied that she was under no restraint—that her mode of life was precisely what she wished, and that it was the greatest possible kindness in her brother, to indulge her wishes. 'O, I suppose you have not got over that shocking affair of your poor father's death yet; and wish to be retired for a longer time out of respect to his memory. Well, nobody can blame you for that, but you will never get up your spirits by living like a nun in a cloister.

'I do not deny,' answered Laura, 'that I should, under any circumstances, wish to remain, as you say, retired for some time longer; but I will not make a false excuse. It never was, and I hope never will be, my desire to mix in those parties of pleasure that you have been describing.'

'And why not, may we ask? Is it not natural at your age to like pleasure?'

'My idea of pleasure,' said Laura, 'is something that pleases me; and I can fancy nothing but fatigue and restraint in a round of visiting and dressing. I have noticed that, among those who live in what the world calls pleasure, there is a great difference of opinion and taste, as to what it really consists in: only on one point they are all agreed, it must be something that drives from their minds all thoughts God and eternity.'

'And no wonder,' remarked the girl who had spoken least; 'such gloomy subjects would damp all the enjoyment of life.'

'Very true, Bell,' said her sister, 'but one thing is to be said for Miss Keith; she has never been out. She is like a person born blind, who has no idea how pleasant it would be to see. Poor thing! I am sure I pity her; and if I was cooped up as she is, I dare say I should be as fond of thinking of death, to get rid of such a miserable existence.'

Laura took no notice of this speech; it pained her, as implying a censure, on those, whose memory was most precious to her. The young ladies proceeded to look over what was lying about, and seeing some music, Bell inquired, 'Don't you think it wicked to play? then opening the volume, 'Dear, dear! I protest Kate, here's nothing but that fusty old Handel. The bare thought of his noisy clang splits the drum of my ear.'

Having criticised the rest of the music, they turned away with a shrug, Kate saying, Do you draw, Miss Keith?'

'A little.'

'Any thing besides churches?' asked the young lady, with a look so desponding, that Laura could not forbear smiling as she replied. 'My drawings are chiefly sketches of the surrounding country; but I will show you a portfolio of very fine prints.'

After looking at two or three, Kate suddenly called out, 'O, Bell! look at this head, is it not the very image of Frederick?' Bell agreed, and they appeared to forget their affectation, and everything else, in the delight that the engraving afforded them.

'You must know, Miss Keith, Frederick is our brother; a great deal older than we. He was quite a father to us, for we lost our parents very young; and you can't think how very dearly we love him. It is now six years since he went to India; and he is on the way back, with a large fortune, and he will settle at home and take us to live with him. We think of it, talk of it, dream about it. The friends we live with are well enough in their way; but so different from our own brother.

'We have fifty disagreeable things to put up with,' said Bell, 'but we comfort ourselves by thinking how different it will be, when we live with Frederick; and indeed I think we do nothing now but with a view to that. We practice his favorite music, and try to recollect all his tastes, in dress and everything: for, you see, setting aside our love for him, if we don't suit his habits he may not like us to live with him.

'I have no fear of that,' interrupted Kate, 'he would never break his word; and it is because I know that, good or bad, he will take care of us, I feel anxious to please him in every thing. But we are tiring Miss Keith, talking about a person she never saw.'

'Oh! no, no!' exclaimed Laura, who with sparkling eyes was gazing on the sisters, enjoying this burst of nature, and eager to take advantage of it. 'I never could be tired hearing sisters praise a brother. Besides, I am much in the same situation myself. I have a friend who is now absent, and with whom I hope to live in his own home. Like your dear brother he has been every thing to me; and at great sacrifice too—the giving up of more than I can tell you. Like you, I find comfort, under all present vexations, in looking forward to my abode with him: I strive to do what I know he would have me do; and accustom myself to the ways that are best suited to his house. Like you, too, I rely not upon any deservings of my own for so much happiness, but upon his promise, which he will not break; and I love him, because he first loved me.'

'How very curious!' said Kate, but Bell hung her head and was silent.

Laura resumed, 'does it make you melancholy, and spoil your present enjoyments, to be thinking of this absent brother.?'

'Dear! how can you ask such a foolish question, begging your pardon? It makes things seem of no consequence that would vex us if they were to last; and it keeps us in good spirits to enjoy the more what is agreeable.'

'Then you have answered for me,' said Laura, with great animation; 'and you see your kind pity is not needed. I am not made melancholy by thinking of the precious Friend I have above, and of the happy home where I am to dwell with Him forever. On the contrary, it softens present sorrows, and heightens present joys. It keeps me contented; it makes me happy!'

### THE FOOL'S PENCE.

In the year 183—, in a handsomely furnished parlor, which opened out of that noted London gin shop called the 'Punch Bowl,' sat its mistress, the gaudily dressed Mrs. Crowder, conversing with an obsequious neighbor.

'Why, Mrs. Crowder, I really must say you have things in the very best style! What elegant papering! what noble chairs! what fire screens! all so bright and fresh! Then, the elegant stone copings to your windows, and those beautiful French window frames! And you have been sending your daughters to the genteelest boarding school! your shop is the best furnished, and your cellars are the best filled in all this part of Lunnun. Where *can* you find the needful for all these grand things? Dear Mrs. Crowder, how do you manage?

Mrs. Crowder simpered, and cast a look of smiling contempt through the half-open door, into the shop, filled with drouthy customers.—'The fool's pence! 'tis the *fool's pence* that does it for us,' she said. And her voice rose more shrill and loud than usual, with the triumph she felt.

Her words reached the ear of one of her customers, George Manly, the carpenter, who stood near the counter. Turning his eyes upon those around him, he saw pale, sunken cheeks, inflamed eyes, and ragged garments. He then turned them upon the stately apartment; he looked through the door into the parlor, and saw looking-glasses, and pictures, and guilding, and fine furniture, and a rich carpet, and Miss Lucy in a silk gown, at her piano; and he thought to himself how strange it is! how curious, that all this wretchedness on my left hand should be made to turn into all this rich finery on my right.

'Well sir— and what's for you?' said the shrill voice which had made the fool's pence ring in his ears.

'A glass of gin, ma'am, is what I was waiting for; but I think I've paid the last fool's pence that I shall put down on this counter for many a long day.'

Manly hastened home. His wife and his two little girls were seated at work. They were thin and pale, really for want of food. The room looked very cheerless, and the fire was so small as hardly to be felt; yet the dullest observer would have been struck by the neatness that reigned.

It was a joyful surprise to them his returning so early that night, and returning sober and in good humor.

'Your eyes are weak to-night, wife,' said George, 'or else you have been crying. I'm afraid you work too much by candle light.'

His wife smiled and said, '*working* does not hurt my eyes;' and she beckoned to her little boy, who was standing apart, in a corner—evidently as a culprit.

'Why, John, what's this I see?' said his father. 'Come and tell me what you have been doing.'

John was a plain spoken boy, and had a straight forward way. He came up to his father, and looked full in his face, and said, 'The baker came for his money to night, and would not leave the loaves without it: but though he was cross and rough, he said mother was not to blame, that he was sure that you had been drinking away all the money; and when he was gone mother cried over her work, but she did not say anything. I did not know she was crying, till I saw the tears dropping on her hands; and then I said bad words; and mother sent me to stand in the corner.

'Tell me what your bad words were, John,' said his father;' not swearing, I hope?'

'No,' said John, coloring;' I said, you were a bad man! I said, bad, father!'

'And they were bad words, I am sure,' said his mother; 'but you are forgiven; so now bring me some coal from the box.'

George looked at the face of his wife; and as he met the tender gaze of her mild eyes now turned to him, he felt the tears now rise in his own. He rose up, and putting money into her hands, he said, 'There are my week's wages. Come, come, hold out both hands, for you have not got all yet. Lay it out for the best, as you always do. I hope this will be a beginning of better doings on my part, and happier days on yours.'

George told his wife, after the children were gone to bed, that when he saw what the pence of the poor could do towards keeping up a fine house, and dressing out the landlord's wife and daughter, and when he thought of his own hard working, uncomplaining Sarah, and his children in want, and almost in rags, while he was sitting drinking, night after night, destroying his health and strength; he was so struck with sorrow and shame, that he seemed to come to himself at last. He determined, from that hour, never again to put the intoxicating glass to his lips.

More than a year afterwards, one Sunday afternoon, as Mrs. Crowder of the Punch Bowl, was walking with her daughters to the tea gardens, they were overtaken by a violent shower of rain; and had become at least half drenched, when they entered a comfortable house, distinguished by its comforts and tidiness from all others near it. Its good natured mistress and her two daughters did all they could to dry and wipe away the rain drops and mud splashes from the ladies' fine silk gowns, all draggled and soiled, and to repair, as far as possible, every mischief done to their dresses and persons.

When all had been done that could be done, and, as Miss Lucy, said, they 'began to look like themselves again,' Mrs. Crowder, who was lolling in a large arm chair, and amusing herself by a stare at every one and every thing in the room, suddenly started forward, addressing herself to the master of the house, whose Bible and whose face had just caught her eye—'Why, my good man, we are old friends! I know your face, I'm certain; though there is some change in you, though I can't exactly say where it is.'

'I used to be in ragged clothes and out of health,' said George Manly, smiling; 'now, thank God, I am comfortably clad, and in excellent health.'

'But how is it,' said Mrs. Crowder, 'that we never catch a sight of you now!

'Madam,' said he, 'I am sure I wish you well—nay, I have reason to thank you; for words of yours first opened my eyes to my own foolish and wicked course. My wife and children were half naked and half starved, only this time last year. Look at them, if you please, now; for sweet, contented looks, and decent clothes, 'I'll match them with any man's wife and children And now madam, I tell you, as you told a friend of yours one day last year—*'tis the fool's pence that have done all this for us.* The fool's pence! I ought rather to say, the pence earned by honest industry and spent so that we can ask the blessing of God upon the peace.'

Mrs. Crowder never recovered the customer she lost.—*South Lit. Mes.*

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